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"LIBERTY, HOLINESS, LOVE."

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THE BIBLE A SUFFICIENT CREED:

Being two Discourses delivered at the Dedication of the Second Presbyterian Church, Fort Wayne, Ia., February 22d, 1846. By Charles Beecher.

A very remarkable title this for such an occasion and the discourses themselves are yet more remarkable. They are plain, earnest, nervous statements of what we believe very important truths.

The first discourse maintains that the Bible is a creed, sufficient, under God's blessing, to regulate the belief, conscience and practice of the whole Christian world. "The only unity that ever will be attained before the Resurrection of the Just, on earth, will be a unity of thinking differently, in love."

"Be it forever understood, that the only unity of faith, possible to us now, is the unity of RELIANCE on Divine testimony, with the unimpeded exercise of each mind, irresponsible to the mass, in making estimate of that testimony. In this view, the Bible is a living miracle among us. It does save men while disputing concerning fundamental truths. The constitutional diversity of minds is so great, the knowledge possible to us so limited, the themes in question so vast, our logical medium so imperfect, that it is probable good men often rank on opposite sides of apparently fundamental questions, when God sees that as to what is really fundamental, they agree.

I can well conceive, and I rejoice in the thought, that the love of our Lord Jesus Christ, whose name be forever blessed, has been kindled like a pure altar-flame, never to be extinguished to all eternity, in hearts of men, whose intellects could never agree in rendering a philosophical account either of his person or his work. They may have thought their theories fundamental, and have achieved long renown in battling therefor, while their God saw that the things they learned of Jesus, that made them love him, altho' so simple as to be quite overlooked in the arena, were eternally fundamental.

Hence, the grand work of the Man of God is not so much to elaborate truth from the word of God, and present it in systematic form for the acceptance of his flock, as, coming all glowing from the study of the precious word, unfolding its holy beauties to kindle in their careless hearts a similar ardor, and lead them to the same central sun of life and light."

The second discourse maintains that the substitution of any other creed (than the Bible,) to regulate the belief, experience and practice of the Christian world, is one step in apostacy. The position is established with remarkable earnestness and force.

"The estimate which God has set upon his word is, the Man of God who sincerely receives and adopts the Bible in the best exercise of his natural faculties of interpretation, is PERFECT, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS.

We contradict this. We virtually declare, the Man of God, who sincerely receives and adopts the Bible, in the best exercise of his natural faculties of interpretation, is NOT perfect; NOT thoroughly furnished unto all good works. Nay, he is so IMperfect, so poorly furnished, that we will not license, nor ordain him. That is to say, he shall suffer the natural inconvenience and penalty that such refusal inevitably will bring.

Having thus virtually annulled God's statute, and affixed a penalty to the obedience of it, we set up our own statute, viz: The Man of God, who sincerely receives and adopts the Bible AND THIS CREED, according to the best of his natural faculties in interpreting them, is PERFECT, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS."

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"What has been a radical feature of the Roman apostacy from the first, more marked than this one thing, as admitted by all Protestants, that she claimed the sole right of interpreting the Bible? Has not Rome always either deprived the people of the Bible altogether, or else set up that ineffable Church fog of tradition for an infallible interpreter? And how was it that this celebrated feature of the Romish system took its rise? I answer in the voice of history, by creed-making. It was the creed-making power, which began in the second century, crept slowly and stealthily forward, was first exercised in a general council in the fourth century, which afterwards centered in the Vatican, and set its veto on the Bible.

The making an authoritative creed, to which the clergy were compelled to subscribe, was the first step; the absolute prohibition of the Bible to the people was the last step. The difference between was only the growth of the principle. For, the right to dictate what a man shall find in the scripture, and the right to dictate that he shall find nothing, are one.

Look at the facts. The apostolic Churches, during the whole of the first century, had no creed but the Bible. The apostles' creed, even, the simplest, oldest, most harmless of the species, was not made by the apostles. "There is," says Mosheim, "indeed, extant, a brief summary of Christian doctrines, called the apostles creed, and which from the fourth century onward, was attributed to Christ's ambassadors themselves; but at this day, all who have any knowledge of antiquity, confess unanimously that this opinion is a mistake, and has no foundation."

And still more, when it was made it was not used as a *test*. It will be observed, that, in this argument, "Creed" means not articles of belief, but articles made authoritative *tests*.

There was no such test in existence during nearly the whole of the first two centuries. They never were heard of until after COUNCILS appeared were independent; all members equal. Each church chose her own officers, and each church was a Presbytery in itself. The modern forms of Presbyteries, Synods and General Assemblies, were unknown. The first idea of them was borrowed from the political world by the Greeks, who were versed in such features of civil administration. The idea of an authoritative creed is, therefore, exclusively political. It is not of Christian parentage. "These Councils," says Mosheim, "of which no vestige appears before the middle of this (2d) century, changed nearly the whole form of the Church, for by them, in the first place, the ancient rights and privileges of the people were very much abridged, and on the other hand, the influence and authority of the Bishops were not a little augmented."

By thus consolidating the Churches, by delegates, into a political union, was formed a HIERARCHY. For the delegates, little by little, transformed themselves into legislators, and avowed that Christ had given them power to make laws of faith and practice for the people. Things went on gradually until A. D. 325, when the first General Council was called, and the first general creed made, viz: the Council of Nice, and the Nicene Creed.

How was this Council called?

By the authority of Christ? By the authority of the Church? It was called by the authority of a man who was not even a member of the Christian Church—a man who was an Emperor, and that of Rome. The Roman Emperor, by his absolute political power assembled a General Council of the Christian Church! Three hundred and eighteen Bishops fully settled the doctrines taught in the Bible, banished Arius into Illyria, and compelled his followers to subscribe. Here is the happy origin of authoritative creeds. Had I time, I could go on to show you how they multiplied in swarms, creating and fomenting those very divisions they were designed to suppress—part and parcel of that ambitious and apostate Hierarchy. I would show you how the creed-making power, thus unknown to apostolic times, thus a political idea, thus first generally exercised under a Roman Emperor's mandate, became the constant, inspiring spirit of the apostacy in all its stages, and having masked and gaged the Bible with creed upon creed, tradition upon tradition, fable upon fable, lodged at last in the Papal chair, and launched imperial thunders against the Bible itself. This is what I mean by saying that the creed-making power was a radical feature of Roman apostacy; and this it is that we are now reviving under a Protestant form. For,

4. We are doing the self-same things by which that creed-making power then and there began; and, strange to say, are using the self-same arguments therefor. What were the Romish arguments, from the days of the Nicene debate, down to the pontificial anathema! They were, Truth is one—therefore true believers cannot differ. But they *do* differ. Therefore there is heresy. Heresy must be kept out. Make a creed to keep it out; and as to which side *is* heresy, "Quod semper, quod ubique, quod ad omnibus,"—that is, heresy is the opinion which is in the *minority*. A strange rule in a world where wise heads are certainly not generally in the majority, but a rule eminently convenient and practical. Yes. Shear off the troublesome thinkers, and sing stagnant hallelujahs! This by way of keeping the church pure! This has been Rome's policy. Mother of harlots! How holily has she protected the PURITY OF THE CHURCH!

Now unless my ears deceive me, Protestants are using the same arguments; only for Church, read Denomination. We must keep the denomination pure! We must keep out heresy, i. e. the opinion of the minority; and altho' God has said his Bible is PERFECT for this very purpose, we say, No. We want a creed to boot. And is not this just the same as it was when Rome said it? Was saint-worship any better than demon-worship? Is denomination creed-power any better than Catholic creed-power?

5. Especially when we consider that the Protestant Church is making progress towards the same results, a virtual prohibition of the Bible—progress more silent, but more rapid. Let one fact suffice.

When the Westminster Assembly of Divines formed their Confession and Catechisms, it was proposed by the Scots Commissioners, that the answers of the shorter catechism should be subscribed by the members of that body, the proposal was rejected after discussion, as an UNWARRANTABLE IMPOSITION; and not for forty years was subscription made a test of ministerial standing. Three hundred and twenty-five years were necessary to produce the Nicene creed; but it took one Protestant denomination only forty years to turn what their own Assembly scouted as an unwarrantable imposition, into an Iron Rule.

This shows the rapid movement of Protestant apostacy. At this rate, how long before the ultimatum! Do you say it is impossible that creeds such as ours, in the hands of such good men, such holy men, so busy in spreading the Bible every where, can yet result in the prohibition of that Bible!

I answer that the Nicene creed was as good as our creeds, and the Nicene Fathers as holy men; but they ended in a prohibition of the Bible. So shall we, unless we stop short; yea, even tho' it should rain Bibles. For,

6. The creed-system is now exerting upon the clergy of the Protestant Church, a secret, unsuspected, but tremendous power against the Bible—a power of FEAR. Yes, while it professes to venerate and defend the Bible, it is virtually undermining it. That is always Satan's way. He revived pagan worship in the midst of men who were fierce against it. How? He cheated them! He baptised it. They thought it was pious. So we. Busy in fighting Rome, wide awake to see *she* does not snatch our Bibles and burn them, we are yet letting HIM cheat us out of them in a new way, a pious way. We do not see him.

Oh, that God might unscale our eyes before it be too late! or our Bible will be dead and buried and hope lost! Do you ask me to explain this mystery? Reflect a moment. Who are our Protestant ministry? How are they ushered on the stage?

They generally go from the bosom of the family to College, without seeing the world at all. There they are secluded for four years which seem in after-life like an Elysian dream. Thence they step directly into the Theological Seminary; and thence, after three years more of seclusion, into the pulpit."

* * * * *

Now, what sort of an ordeal is prepared for them in society? i. e. religious society, for they know no other. Let us see.

The religious world has what is called a public sentiment of its own, and this is formed chiefly by the great Evangelical denominations. Other denominations are, owing to their paucity of numbers, less perceived. By one or the other of these denominations, the first fact is, the young candidate is to be licensed; for public sentiment has settled, that an unlicensed preacher is no preacher at all. He must have license, then; all his hopes centre on that. But there is not one of these great Evangelical denominations from which he can get license, unless he will subscribe the creed of that denomination. In other words, the Protestant Evangelical denominations have so tied up one another's hands, and their own, that, between them all, a man cannot become a preacher at all, anywhere, without accepting some book besides the Bible.

It is true, each denomination says, "We inflict no penalty—we only decline to receive into our ranks, one who does not agree with us." And this is so specious, it sounds so reasonable, that it might deceive the very elect; but it is the most consummate stroke of infernal craft, and doubly-distilled Jesuitism.

It is like Rome, handing over the victims of the Inquisition to the civil arm, charging it to do them no harm, and then piously lauding her own lamb-like disposition. It is true, the denominations do not do the candidate any harm, they only silently leave him to his inevitable fate.

Unlicensed, without moral affinities with the minor sects, alone, before he has formed the self-sustaining habits of a man, before he has yet tried his armor, self-distrustful, generally poor, often in debt, inexperienced, he finds an invisible, intangible POWER has entangled and enveloped him in complicate, writhing folds. The frowu of society is upon him, public sentiment is against him—the public sentiment of *good men*, yea, of the best and most devoted! He is whispered to be *unsound, unsafe, heretical*. He is called by every sectarian name most frightful to ears evangelical, right or wrong; and yet nobody does it. He is smitten; he looks here and there, behind and before; he can see nobody. And thus he is politely, and respectfully, and silently, and invisibly CRUSHED. He is in the religious world, what a broken-down candidate is in the political, *dead*.

Now, there never was a torture of the inquisition more exquisitely suited to extort conformity from an organised victim. Not the body, but the mind, is on the rack. Every most noble feeling is tried to the utmost. His natural need of livelihood, his care of family and of friends, his sense of reputation, his honest ambition, his tastes, his intellectual habits, his hopes of usefulness, yea, the very inmost, sacred emotions of his devotional experience, are here taken hold of—in the dark—by an unseen relentless, ruthless hand—and are wrung, and racked, and wrenched, to the last extreme of mental torture. And there is no eye to pity, no arm to save. The public will not hear him. He is nobody; an outcast; a madman.

This, my friends, is the PENALTY, which good men, out of good motives, unconsciously, yet really, are proposing to the eyes of every candidate for the ministry—this intense spiritual martyrdom. During seven years it stares him in the face, during the whole forming-time of his opinions. And for what?

For daring to say, "I do not receive your creed as containing the system of doctrines contained in the Bible!"—for daring to say what God has said, "With that Bible alone, I am perfect, thoroughly furnished unto all good works." For repeating and holding on upon this declaration of God, he falls a spiritual martyr. And is not that an apostacy, then, that martyrs him? And is not the Protestant church apostate? Oh, remember, the final form of the apostacy shall rise, not by Rome's aggressive march; not by the Pope's long arm, outstretched to snatch our Bible; not by crosses, processions, baubles. We understand all that. Apostacy never comes on the outside. It *developes*. It is an apostacy that shall spring into life within us; an apostacy that shall martyr a man who believes his Bible ever so holily; yea, who may even believe what the creed contains, but who may happen to agree with the Westminster Assembly, that proposed as a test, it is an unwarrantable imposition! That is the apostacy we have to fear, and is it not already formed!

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There is nothing imaginary in the statement that the Creed-Power is now beginning to prohibit the Bible, as really as Rome did, though in a subtler way. During the whole course of seven years' study, the Protestant candidate for the ministry sees before him an authorised statement, spiked down and stereotyped, of what he MUST find in the Bible, or be martyred. And does any one acquainted with human nature, need be told that he studies under a tremendous pressure of motive! Is that freedom of opinion?—"the liberty wherewith Christ maketh free!" Rome would have given that. Every one of her clergy might have studied the Bible to find there the Pontifical creed on pain of death. Was that liberty!

Hence I say, that liberty of opinion in our Theological Seminaries, is a mere form. To say nothing of the thumb-screw of criticism, by which every original mind is tortured into negative propriety, the whole boasted liberty of the student consists in a choice of chains—a choice of handcuffs—whether he will wear the Presbyterian handcuff, or the Methodist, Baptist, Episcopal or other Evangelical handcuff. Hence it has secretly come to pass that the ministry themselves dare not study their Bibles. Large portions thereof are seldom touched. It lies useless lumber; or if they do study and search, they dare not show their people what they find there. There is something criminal in saying any thing new. It is shocking to utter words that have not the mould of age upon them.

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"And what then is to be done? I know not what others may say, but if ever I shrink from declaring that the Bible, the whole Bible, and nothing but the Bible, is the perfect and thorough furniture of the Christian Church, then may my right hand forget her cunning, and my tongue cleave unto the roof of my mouth."

We have not often read a more eloquent plea for Christian freedom. It is assuredly a cause for rejoicing among us, that young men in other denominations should utter such sentiments so boldly and so earnestly. There is nothing in the sermons which is not consistent with a strictly Trinitarian or even Calvinistic belief. But no one among ourselves has spoken more zealously of the cruelty and unchristian intolerance of binding all men down by a creed of men's device. In this respect they remind us of the noble old divines who lived in the best period of the English Reformation, and who gave to the cause, so much of its glory and its strength.

The author of these discourses is, we believe, a son of Dr. Lyman Beecher.

AN ENEMY SOFTENED.

"A man of my acquaintance," says Dr. Dwight, "who was of a vehement and rigid temper, had, many years since, a dispute with a friend of his, a professor of religion, and had been injured by him. With strong feelings of resentment, he made him a visit, for the avowed purpose of quarrelling with him. He accordingly stated the nature and extent of the injury; and was preparing, as he afterwards confessed, to load him with a train of severe reproaches, when his friend cut him short by acknowledging, with the utmost readiness and frankness, the injustice of which he had been guilty; expressing his own regret for the wrong he had done, requesting his forgiveness, and proffering him ample compensation. He was compelled to say that he was satisfied, and withdrew full of mortification that he had been precluded from venting his indignation and wounding his friend with keen and violent reproaches for his conduct.

"As he was walking homeward, he said to himself to this effect: "there must be something more in religion than I have hitherto suspected. Were any man to address me in the tone of haughtiness and provocation with which I accosted my friend this morning, it would be impossible for me to preserve the equanimity of which I have been a witness; and especially with so much frankness, humility and meekness, to acknowledge the wrong which I had done; so readily ask forgiveness of the man whom I had injured: and so cheerfully promise a satisfactory recompense. I should have met his anger with at least equal resentment, paid him reproach for reproach, and inflicted wound for wound. There is something in this man's disposition which is not in mine. There is something in the religion which he professes, and which I am forced to believe he feels; something which makes him so superior, so much better, so much more amiable, than I can pretend to be. The subject strikes me in a manner to which I have hitherto been a stranger. It is high time to examine it more thoroughly, with more candour, and with greater solicitude, also, than I have done hitherto."

"From this incident, a train of thoughts and emotions commenced in the mind of this man, which terminated in his profession of the Christian religion, his relinquishment of the business he was engaged in, and his consecration of himself to the ministry of the gospel."

THE WAR ON THE SUTLEJ.

We most heartily sympathise with what is said in the following article from the London Inquirer. Christianity and War blend strangely together.

"The victory just obtained may be "glorious" in a military point of view. No doubt it is.—There has been an abundant display of bravery—of that bravery so peculiarly English, which consists in an obstinate resoluteness that no dangers or difficulties can overcome. Our poor countrymen have marched to the cannon's mouth at the word of command, with a heroism worthy of a far nobler work. There has been much clear foresight, much brilliant combination, much bold daring, much undaunted valor, on the part of those who conducted the operations.

The overthrow of the enemy has been complete and decisive, and the plunder considerable.

Without doubt, in a military point of view, the victory is "glorious." But the best friends of humanity will be more inclined to weep over the sad necessity—if *necessity* it was—which drove us into the struggle, than to raise the song of triumph at its successful termination.

It is a thankless task, we are well aware, in a time of general exultation, to raise a warning and reproving voice. But, whilst our leading newspapers are dwelling, in terms of extravagant panegyric, on the military glory that has been achieved,—eulogising the Generals and Officers of the army, as if their professions and their deeds were the noblest known among men,—concealing all the darker features of the case, and printing the stern reality in false and delusive colors, it is a duty to speak, and to speak plainly.

The campaign just closed affords innumerable illustrations of the horrors and atrocities of the war-system, and will by no means tend, notwithstanding its successful issue, to re-establish the failing reputation of that system, amongst the people of this country. Newspaper writers may produce panegyric by the column on the unequalled brilliancy of our victors, and "the incomparable valor" of our soldiers, but they cannot affect the damning testimony of broken hearts, and hopes blasted, against the execrable system, which they attempt to gild and glorify. Our country is at this moment filled with anguish and tribulation,—the dearest ties have been severed, and the brightest prospects clouded. But of all this there is never a word in your newspaper accounts. We read only of victory and glory.—The sad reverse of the picture is carefully veiled. Little account is made of the multitude of the slain. The officer may receive a few words of eulogy—but the poor private, who has a word for him? He receives burial, perhaps, from his grateful country, and is returned in due form as one of the "killed!" That is his portion. For this, and a paltry pittance through a toilsome life, he barters away his liberty, his conscience, and degrades himself into a machine!

Have we not lately heard a noble lord, with accounts of a most appalling destruction of his fellow countrymen before him, remark, with diabolic coolness, that "we cannot have great victories, without great losses!" What matters it, in military estimation, if thousands of rational and immortal beings are butchered, so that *glory*—that monstrous delusion—be attained!

But we have omitted one of the soldier's rewards. He enjoys, we are told, the proud distinction of dying gloriously in the service of his country. There is another way of stating this: he dies in the heat of unholy passion—with every power of his nature, mental and physical, engaged upon the work of slaughter—his hands dyed with his brother's blood. He goes *thus* to his God! He will hardly find this *distinction* recognized above.

The close of the battle of Sobraon presents us with an instructive illustration of the war system. The Sikhs had already given away, and were in full retreat:—"The victors pressing them on every side, precipitated them in masses over their bridge, and into the Sutlej, which a sudden rise of seven inches, had rendered hardly fordable. *In their efforts to reach the right bank, through the deepened water, they suffered from our horse artillery a terrible carnage; hundreds fell under this cannonade.*" The Sutlej, we are told, "literally run red with blood." What shall we call this, but a cold-blooded and most dastardly murder of flying and defenceless men! Stationed on the left bank of the river, our soldiers deliberately massacred hundreds of their vanquished enemies, as they struggled through the waters! The flimsy excuse preferred for these atrocities is, that in the heat of the fray, the Sikhs had treated with cruelty the wounded that had fallen into their hands. The massacre, then, was a piece of brutal and indiscriminating revenge, disgraceful to the soldiers who perpetrated, and the commanders who permitted it. It may be sanctioned, for aught we know, by the laws of war; but according to certain older and more venerable laws, it is a foul crime before Heaven.

We might draw many more illustrations of the war-system, equally instructive, from recent events; but, at present, we can only again protest against the absurd and extravagant panegyric upon military achievement with which the public prints are filled, and remind our readers that a victory purchased by the blood of thousands, and sullied by revengeful brutality, is not an event to call forth the "joy and enthusiasm" of a Christian people, and urge them to manifest in all possible ways, their abhorrence of war, alike when successful and disastrous.

REVIVALS.

We publish almost entire from the Puritan a communication by the President of Amherst College. We rejoice at all times to hear of an increased interest in religion, and that those, whose thoughts have been given entirely to the world, are awakened to a sense of the unspeakable importance of spiritual things. We believe in the doctrines of regeneration and of a divine influence upon the soul, and especially do we regard prayer as the source, of our highest hopes and purest deeds. If there is any one thing which we receive with the whole heart and mind, it is a belief in the necessity or the efficacy of prayer. But the whole work of regeneration with the means by which it is brought about in each particular case, is too sacred, too delicate, and of too personal a character to be brought out rudely before the public eye. We cannot, therefore, but regard it as indicating a great want of good taste and delicacy on the part of President Hitchcock, to make these most private matters so public. And to us it indicates something more than a want of good taste. It is not well for this piety so newly born to be thus suddenly exposed to such a dangerous notoriety. The love of applause and vanity in its thousand forms never show themselves more offensively, or have a more blighting influence upon the soul than with new converts; and it is of the utmost importance that this should be borne in mind. Especially have we a right to expect a wise discretion as well as a fervent zeal from those who are at the head of our literary institutions; and that they will not allow themselves to be carried away, for the sake of a momentary eclat, from the deeper and truer influences of that kingdom of God, which cometh not with observation.

If we may judge from the different Orthodox papers we should infer that unusual efforts are now making for a general revival. We trust that in all that is holiest and best they may succeed, that the good work may go on, like the other works of God, silently and effectively, and that the peaceful progress of Christ's kingdom may be as little as possible disturbed by the noisy trumpets and creaking machinery of men. We shall probably recur to the subject again.

REVIVAL OF RELIGION IN AMHERST COLLEGE. The following letter from a widowed mother, brings before us an interesting chapter in the dying exercises of an eminently devoted Christian father well known and deeply lamented by the churches.

"For some weeks before Mr. ———'s death, his desires for ———'s conversion were unusually strong, and his prayers were exceedingly importunate in his behalf. It seemed as if he could not be denied. I recollect that when I told my cook, who is a godly woman, that we hoped ——— had experienced religion, she replied with tears,—'I expected he would be converted; for I never heard such prayers as his father offered for him just before he died.' Indeed I think he had faith to believe that he would become a Christian; for when speaking of our library, he remarked, 'you had better keep the theological and religious books for ———. I hope he will be a minister and will want them.' After the death of my husband, I think my own desires for ——— were deep and fervent; particularly at the funeral, when I leaned upon his arm, and with a bursting heart cried unto God, 'Oh that this child might live before thee!' and during the winter, I had many deep exercises on his account. During his vacation, I said to him, 'what do you expect to do when you come out of College?' and he replied, 'I prefer above all things to be a minister; but you know I cannot be, unless I am a Christian.' From that time I felt that I must cry mightily unto God in his behalf and engaged several Christian friends to unite with me in prayer for him. And I think I was enabled to make a more entire consecration of him to God than I ever did before: and when the day of prayer (for the Colleges) came, although I attended no meeting, yet I appropriated the day as much to prayer as possible. Of course Amherst and my fatherless boy were much on my mind. So that when for several weeks I heard nothing from him, which was very unusual, I remarked to my sister, that I was persuaded there was something on his mind. She replied that she had the same feeling, although neither of us had heard that there was any unusual feeling on the subject of religion in the College. I think much prayer was offered for him from the time of his father's death, for he had many friends."

This statement suggests many inquiries of deep interest: but there is one which I cannot pass unnoticed. What suggested to that mother and her sister the idea, or rather the confident belief, that a revival of religion existed in the College, before they had received any intimation of it through the ordinary channels of information? It was accidental, says one. It grew out of the fact, says another, that their minds were upon this subject. But how came their minds to be upon it? Did not that same Infinite Spirit, who operated upon the minds of the sons, excite the desires and expectations of Christian parents for their conversion? Mysterious and even absurd though such a doctrine may seem to many, yet does it not accord with the familiar experience of devoted Christians? It is a law of God's moral kingdom, that he must be enquired of before he grants any great blessing; and hence he stirs up those who need it to pray for it beforehand.

The following extract is a part of the reply of the same widowed mother to the letter of her son, communicating the glad news of a change in his religious feelings:

"Your letter reached me yesterday; and I need not attempt to tell you the feelings it awakened in my desolate heart, so long a stranger to joy."

"To learn from your own pen that you are happy in a forgiving Redeemer, and in trying to do good to others, is enough to rejoice the heart and wake up the gratitude of any *Christian mother*. But when that mother is made to sit solitary, and her older sons are far removed from her, and she looks to one as the support of her declining years, as her protector and guide 'when the strong men shall bow themselves, and they that look out of the windows shall be darkened,' what must her joy be, when that one has passed from death unto life, and a new song is put into his mouth!—when that one, endeared by all the ties and sympathies of natural love, has become doubly dear by the ties of Christian affection and sympathy, and the hopes of eternal life?"

I cannot but think it will be interesting, since I have the opportunity, to present one or two examples of the importunate earnestness and fidelity with which the parents and friends of the converts in this revival, urged the subject of religion upon them, before they knew of the existence of such a work.

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The following is from a devoted mother:

"You, my dear son, are never forgotten when we bow before our Heavenly Father in prayer; and can it be that you alone are careless about that precious soul, for which so many are praying daily, and I might almost say hourly, with strong crying and tears! *Oh, my son, my son!* I entreat you to think of the love and care you are slighting. You have often read that the great Jehovah has said, *My Spirit shall not always strive with man*, and you know that now is the time, and that your life is at best a vapor that passeth away. Oh, then *awake thou that sleepest*, and *think, oh think* on these things while you are in health, and have your reason, and can reflect with calmness on the state of your soul. What folly, my child, to defer in this thing? You had better let every thing else go—your studies, your school, and everything besides, rather than be found trifling with the Holy Spirit, and saying, *when I have a convenient season I will call for thee*. "But I am young yet, and am looking forward to a long life," you may be tempted to say. Oh, you feel this to be folly and presumption, I know. You cannot forget that four of our number have been taken much younger than you, and laid in their graves one after another; and how often we see those in the bloom of youth, cut down and called to their last account, and that too all unprepared, as you are now.

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Mark now the change in that mother's language, when she had heard of the change in her son's feelings.

"My dear, dear son, I never before found the task so difficult, to begin to express my feelings to you. I find no words in our language to express a poor unworthy mother's feelings on such an occasion as this. It seems to me that I may well shout Grace! Grace! Free Grace and Redeeming Love! O ———, is it so? Do you love the Lord Jesus, that precious Savior, who suffered and died to save a lost world? That Savior who has been to you as a root out of dry ground? If you have indeed at length seen him to be the chiefest among ten thousands, and one altogether lovely, well may your mother join in the transports of those who surround the Throne of God and the Lamb, and ascribe glory to God in the highest. Sure I am that I do desire to call on my soul and all that is within me to bless His holy name. But I cannot praise him as I ought. Oh, I want to lie in the dust and be ashamed of my wicked fears and unbelief in years past. I have feared that for my unfaithfulness my unconverted children might all be lost forever; but I feel now that God has not laid judgment to the line and righteousness to the plummet, but has graciously heard and answered the prayers of poor, sinful, hell-deserving creatures, and has loved to glorify his Son by answering the many prayers that have been offered in his name; although they came from the lips of those who have so wickedly offended Him."

What eloquence there is in a Christian mother's heart! and could more of her earnestness and fidelity be infused into the discourses of those who profess to preach the Gospel, what unction and power would be imparted to them!

The main object in giving these extracts, is to afford encouragement to parents to pray and labor for the conversion of their children, even though far removed from them. If they follow these examples, those labors will not be small, nor those prayers formal. Think of the intense interest and firm faith of that dying father, and of the intensity of feeling in that mother's heart, when she was denied utterance in prayer and could only weep for her son! These cases, also, afford confirmation to the opinion of many Christians, that when God is about to revive his work, or convert children, he awakens an agonizing spirit of prayer in the hearts of parents and other Christian friends: nor can we expect conversions if no such intense earnestness of supplication exist.

These cases teach also to Christian ministers and others, a striking lesson of humility. If such are disposed to be flattered, because souls are awakened and converted under their preaching, or efforts, let them remember that probably it was mainly owing to the prayers and labors of others, and that their efforts have only developed feelings already excited by the Spirit of God in answer to the prayers of others. In the revival here described, some evidence of this sort met us at almost every step; and if it did not lead us to place a low estimate upon our services, it ought to have done so.

But suppose, as sometimes happens, that some of the hopeful converts referred to in these extracts, should fall away; what then should we think of the efficacy of these prayers? Why, surely, that God meant still further to try the faith of the parents, and stimulate them to greater efforts. And the same may be said of cases, which I doubt not have occurred during the revival under consideration, where anxiety as intense as any above described, has been manifested, and prayer as fervent has been offered by parents, and yet their sons have not been converted. But these excepted cases cannot prove that the connection between such prayers and efforts of parents and the genuine conversion of their sons, is imaginary. At the most, they could only show that the connection was not infallible.

Upon the whole, the cases detailed afford interesting examples of the faithfulness of God to his promises in respect to parental fidelity. They show too, what a mighty array of influence is brought to bear upon the sinner; and how fearful will be his doom, if he rejects it all. It is but rare that we can in a revival trace out these influences so distinctly, and show the connection between means and conversion, and, therefore, I have given these details. May God apply them to the hearts of Christian parents!

EDWARD HITCHCOCK.

Amherst College, April 25, 1846.

KOSCIUSZKO.

There is now, as indeed there has been at all times, a melancholy interest connected with the history of the great men in Poland, who have been struggling for the liberty of their country.

We extract the following account of Kosciuszko, a man dear to Americans, from an article in the last American Review by Dr. Wiezbicki, a man who has been true to his country which he is no longer permitted to see.

"Notwithstanding these reverses and continual persecutions, the patriots determined to make one more effort to save the country. Kosciuszko, (Ko-stew-shko,) of whom the nation conceived high hopes from his exploits of 1792, just then returned from abroad, and on the 23d of March, 1794, appeared at Cracow, where he was the following day proclaimed generalissimo and dictator; so great was the confidence of the nation in this great and good man. The sequel proved he was worthy of it. The first battle Kosciuszko fought this year was near Raclawice, (Ratslav-itsch) on the 4th of April, at the head of about four thousand men against three times as many of the enemy. The result of it left three thousand Russians on the field, and many prisoners were taken. This glorious beginning revived the spirit of the nation and all Poland was in arms once more. On the 17th of April Warsaw rose, and the work of retribution began. For two days horror reigned without any intermission; young and old, men and women, all fought. Women from their houses threw stones and all sorts of missiles, and poured boiling water on the enemy in the streets, and fountains of blood washed the pavement of Warsaw.

To the 10th of October fortune favored the Poles, but on that day a battle was fought near Maciejowice (Mah-tsieh-yo-vitseh) and she declared herself for the Russians. Kosciuszko charging the enemy fell covered with wounds, losing all his companions who were either killed or taken prisoners. He was found still breathing, among the dead, by the Cossacks, who made a litter with their lances and carried him to their general. As soon as he was able to travel he was conveyed to Petersburg, where Catharine doomed the hero to prison.

The consternation at these sad tidings was unspeakable; men and women were seen in the streets wringing their hands, beating their heads against the walls, and exclaiming in tones of despair, "Kosciuszko is no more, the country is lost."

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Born on the 12th of February, 1756, Kosciuszko was educated in the military school at Warsaw, where he acquired a taste for mathematics and history, which continued his favorite studies through life. Disappointed in his love for the daughter of the Marshal of Lithuania, Sosnowski, (Sos-nov-skey) who would not permit this connexion, because the suitor's family, though equally noble, was not powerful as his, Kosciuszko determined to devote his life to the cause of liberty, while his inamorata was married to Prince Lubomirski. As at that time the war of Independence broke out between this country and England, he had an opportunity to fulfil his vow, and accordingly embarked for America, where he served with distinction in the army of the confederate States. He was appointed aide-de-camp to the immortal Washington, afterward made general, and was one of the only two foreigners (Lafayette the other,) who received the Order Cincinnati, as an acknowledgment of his great services rendered to this country. On his return to Poland, in 1786, he likewise found a glorious field for his talents. The Diet raised him to the rank of major-general under Prince Joseph Poniatowski in the campaign of 1792. We have already seen him sway the supreme power of his country in 1794. On the accession of his emperor Paul to the Russian throne, he was liberated, and received signal marks of the autocrat's esteem. The emperor presented him with his own sword, but he declined accepting it, adding, "I no longer need a sword, since I have no longer a country."

Paul gave him 1,500 serfs and 12,000 roubles, after he had declined a high military post, but he returned the presents, and determined to go to America. The emperor began his reign by generosity and clemency. He set at liberty all the Poles who were sent to Siberia by Catharine, amounting to nearly 12,000; and also those who were imprisoned were liberated. But he was too generous to live long.

Having arrived in America, Kosciuszko spent some time among his old comrades, and then went to France, where he settled on an estate he bought near Fontainebleau; thence he retired to Switzerland, and resided at Soleure, where, having met with a fall from a horse, he ended his glorious career, on the 16th of October, 1817.

After his Russian captivity he never fought, although Napoleon endeavored to engage his services. He saw through this crafty military despot. Kosciuszko's remains are deposited in the tombs of kings at Cracow, where, as a monument to his memory, his grateful nation raised him an artificial mountain, Bronislawa, (Bro-nis-lah-vah.)

It was a heart-rending scene to see people of all ages, high and low, men, women and children, carry some earth to build up the mound, all too happy to be able to pay this tribute of gratitude to their beloved chief.

The admirers of romantic constancy will find in Kosciuszko the chivalrous virtue of faithfulness to his first love, for he never was married. He was simple and natural, as is becoming a great man, and of warm feelings. After his captivity he touched at Bristol, England, while on his way to America. Even at that time he had not yet got well of his wounds, which made great inroads upon his once robust constitution. While he thus lay stretched upon his couch, one of his visitors, by way of consoling him, spoke of more propitious days yet in store. To this, faintly smiling, he answered, with feeble voice, "Ah! sir, he who devotes himself for his country, must not look for his reward on this side the grave."

After these words of his, we are not able to add anything more of him but what would be faint, since here he is portrayed as true as life. His generous, disinterested soul is here shadowed forth as the bay-tree in limped waters; his past, his present, and his future are all here mirrored at one stroke."

THE PRACTICAL CHRISTIAN.

We read no paper which seems to us to be conducted in a more Christian spirit than the Practical Christian published by the Hopedale Community. We give below two or three specimens. The first shows some of the trials to which the proprietors of Newspapers are exposed and how meekly this may be borne. The other two extracts we commend for the free spirit which pervades them, and the important truths they would teach.

In regard to *discontinuances*, more or less of them are always to be expected. There are good reasons for a portion of these, aside from that always sufficient reason, the *pleasure* of the subscriber. A majority of those who order us to 'stop' their papers, either give a good reason or a simple *direction* without a reason. But we have a small class who give reasons, which begging their pardon, seem to us worse than no reasons at all. One must *stop* because the Hopedale Community has a Declaration of faith, principles and duties. They ought, in his opinion, to have no other creed, confession, or declaration save the letter of the Bible. Therefore he says 'please discontinue the Practical Christian till you shall have got rid of your Declaration. Then perhaps I may take it again.' Certainly, friend, we will accomodate you. Another has outgrown all superstition, transcended the earth-hovering fogs of pretended divine revelations, and is now gyrating like an eagle above the clouds on his own sovereign authority, and he wants more ethereal food than is served up in the Practical Christian. It is too stale for him. So, says he 'stop my paper; I am sick of your Bible, your Christ and your Christians.' Certainly sir,—fly your flight. Another is in favor of the leading principles advocated in the paper except *Communityism*. This he and his friends have no faith in, or partiality for. He believes in pure *individualism*, and a universal community of love and good will. Therefore 'stop my paper.'—Certainly we will; and no doubt your universal community of love &c., will come about by *individualism* when water runs up hill. Another has got a special revelation that all societies, books and newspapers are mischevous human inventions, and contrary to the divine order.—Therefore he stops. Another thinks there is too much controversy in the paper, and that the truth is not always advocated in the right spirit.—Therefore he stops. Another considers the paper too tame; there is not half controversy enough in it; he wants a work in which every line flashes fire at some opponent, or throws off sparkles like a blacksmith's more than red-hot iron under the well plied strokes of the hammer. So he stops. Well we accomodate all such people of course. We are happy they are so few; and we have not alluded to them in the way of complaint, but only to give our friends some of the magnificent reasons which are now and then offered by a *discontinuer*.

All good men do not, indeed, have enlarged and beautiful views of religion, for some of them bind them

misers. They will receive doctrines that contradict reason and goodness, if connected with loose practical precepts, much sooner than they will doctrines that are reasonable and good, if those doctrines are connected with precepts that require a pure self-denying and benevolent life.—"*Any thing* but Anti-Slavery, Non-resistance, and Communityism," some say "give us good Orthodoxy or Unitarianism, or Universalism, separate from these new notions. But they who raise the true Christian standard, are getting the great truths of the gospel before the world, and gradually acting upon it for good, nevertheless. By opposing the sins of those high in station, the sins of the rulers in state and church, as well as the sins of the ruled, and by calling upon men to *practice* Christianity as well as *talk* about it, they will, in time, make those sins disreputable, as in the case of temperance, and thus do something towards saving the race. The world will certainly come round on the right side yet.—Christ will reign till he puts down all opposition, and introduces that state in which God will be all in all. Let all hope on and ever, for

"There's a good time coming boys,
A good time coming;
The rivalries of creed,
Shall not make their martys bleed,
In the good time coming:
Religion shall be shorn of pride,
And flourish all the stronger,
And Charity shall trim her lamp;
Wait a little longer."

W. H. F.

CHRISTIAN REGISTER.

BOSTON, MAY 30, 1846.

ANNIVERSARY WEEK.

We devote the inside of our paper this week, almost exclusively to such accounts of the various meetings, in which our readers are most interested, as we have been able to prepare, up to the time of our going to press. It has been our endeavor to be accurate and to make the sketches as full as our limits would allow: but this sort of intelligence, to be in season, must be arranged in some haste, and we shall be excused for all reasonable deficiencies.

THE MASSACHUSETTS BIBLE SOCIETY,

Held their anniversary meeting in the Winter St. Church, on Monday at 4 P. M. Dr. Pierce presided. Selections from the Scriptures were read by Dr. Codman of Dorchester. The President on opening the meeting stated the following facts:

At this Thirty-seventh Anniversary of this Society the first sentiment that should arise is gratitude to God for his preserving mercies. At the recent meeting of the A. B. Society in New York, the Secretary remarked that of the 19 appointed to office in 1816, *not one* survived: whilst of the 18 original Trustees of *our Society*, elected 1809, two are still alive. The number of original subscribers, July 1809 was 107; of these 71 are dead, and 36 are supposed to be living. Two of our number have died this year; Dr. Henry Ware, Sen. aged 82, a Vice President for 16 years, and Henry Homer, Esq., aged 69. Not a death has occurred for two years among the 23 officers of this Association.

The Recording Secretary, Dr Parkman, read the Annual Report. This document stated that the usual operations of the society had been steadily carried on. Investigation had discovered many families in this state destitute of the Bible. In the county of Norfolk there were found 500 families, not one of whom possessed the entire Bible. This Society had supplied the Farm School, Hospitals, prisons and our national vessels. One thousand dollars was given to the A. B. Society; and 3927 Bibles had been delivered from the Depository in this city. 665 Bibles, at a cost of $800 had been placed in various Hotels in this city, where the proprietors expressed a readiness to receive them.

The Report concluded with some remarks on the union of Christians of every name in this good work of distributing the word of God: and with a reference to departed members of this Society. A tribute was also paid to John Cotton Smith of Connecticut—the late President of the A. B. Society; and the interesting facts were mentioned that this venerable man during the last ten years of his life, annually read the Bible through; and at the time of his death, he had nearly committed to memory the whole of the New Testament.

At the close of the Report—Rev. G. M. Randall, Rector of the Church of the Messiah (Episcopal) at the South End, moved the following:—

"As we believe the Bible to contain all things necessary to salvation, so that whatever is not read therein, nor may be proved thereby is not to be required of any that it should be believed, as an article of faith or be thought requisite to salvation." Therefore, RESOLVED that it is the duty of all to aid in its distribution. Mr. R. proceeded to give his reasons for the preamble prefixed to this Resolution. 1st, It was the doctrine of that Church, one of whose ministers it was his privilege to be. 2d, It expressed the great reason why he was interested in the Bible Society. 3d, It showed why all Christians may and should unite in distributing the word of God. Other Societies were necessarily limited present truth in somewhat modified forms—required, perhaps, concession and compromise among their members. But this could not be said of the Bible Society,—*that* distributed not the words of man, but the word of God. 4th, The Bible was the only infallible thing on earth. This remark was opposed to an old heresy, which maintained there was another infallible thing—tradition. This heresy existed in the time of the Savior; and was rebuked by him.—It exists now. Other authorities are put above the Bible. There were those who maintained the inspiration of human genius—and would substitute that for the infallible word of the infallible God: and who called the Bible a very good book written by very good men. But the Bible was the only sure and infallible thing—it was a revelation from heaven to man. And what does it reveal? God's existence and attributes—man's condition and duty—immortality—the offers of mercy to man as a sinner—the way in which man may be reconciled to God. The Bible, therefore is a peculiar book and the Bible Society a peculiar Society. Man must perish without the Bible. The speaker closed with allusions to facts to show the opportunities and facilities afforded at this day for the spread of the Bible.

Rev. Ephraim Peabody, of Kings Chapel, seconded the Resolutions. The anniversary of this Society was an agreeable and pleasant one, on account of its age, since it was established longer ago than most who heard him could remember; and also on account of the fact, that it relies simply on its *utility* for support. Its object is peculiarly christian. It endeavors to spread abroad a book; but what a book! A light streams out from its pages, down upon the grave and shows *there* is the *body*, returning to dust upward to heaven, and shows us our departed friends—over the world and reveals a God! The work of this Society is peculiarly Christian. For what did Christ come.

To give testimony to and to spread *the truth*. That truth we have in this book. Whenever we send it abroad, we are doing Christ's work, if we do so in Christ's spirit. This is the great reforming, regenerating power. Christ professed to reform the world through the power of his truth. In the same way is the world to be made better now. All philanthrophy derives it life from the Gospel. Sever it from the Gospel, and you cut off the branch from the vine, the stream from the fountain. Of the good that may be done by this Society, he would give one illustration. This society has distributed many Bibles among sailors. There are now and then young men in ships, outcasts from the living world, well-educated but abandoned, whom their friends have put there, to get rid of them, hoping, perhaps, never to see them again. In a certain ship there was such a young man. A Bible was put into his chest, where it remained untouched for several months. One sunny day as he reclined on the deck, he took out this book and, turned over the leaves listlessly. The first passage on which his eye rested was, "Come unto me all ye that are weary, &c." He was led to pause and think. The invitation was for him, him the outcast. He had one friend; and that friend was the perfect Savior. Was it possible? Yes. Jesus Christ, the holiest, cared for sinners—cared for him. This idea fixed itself in his heart. He said nothing; but he was reformed by this love of that good being who loved him. Many such cases there are; and they show the value of this society. Many Bibles may be lost but some do wonders. There is a vague feeling that the Bible is not needed *now* so much as in former times. This feeling is erroneous. The whole history of the world proves the contrary. When society is most enlightened—civilized,—it most needs religion, revealed religion. In primitive times, amid all that is bad, there is the sentiment of faith—trust in, felt dependence on a higher power, which is controlling. But as the world grows more enlightened the human mind can ask questions, the human mind cannot *answer*. Then a sceptical state—the worst possible state—comes. All motive for goodness, is stricken away. This idea the speaker, went on to illustrate and establish, by reference to the condition of the Roman Empire, in the age of Christ, and to show how in the existence of rank civilization and prosperity and the non-existence of faith, was in part the "fulness of time" spoken of by the Apostles.—Without the Bible our state would be similar.—In closing Mr. P. referred to the fact that this society goes to the same classes Jesus came to help,—the poor, ignorant and simple; and so is engaged in a Christian work—bringing the wandering back, lifting them to heaven, introducing them into the company of martyrs, prophets and angels; reconciling them to God.

The *Hon. Richard Fletcher* introduced a resolution, to the purport that the religion of the Bible forms the foundation of our institutions, and these must be expected to fall to ruin, when this religion ceases to affect the hearts of the people. Mr. F. thought it a gratifying fact that a Bible Society was no novelty—did not excite interest, as a new thing. The Bible concerns us as social beings. Its bearing on the everlasting salvation of the individual—its value to him in reference to eternity, was never to be forgotten. Still it is well to look at times at its influence on the welfare of society. To weaken that influence is to prepare the way for the battering down of our social fabric by violence, or its crumbling by corruption. The speaker then alluded to the formation, the first Bible Society, the idea of it originating with a single mind, to reform the vices of the army in England, 1779. Under a different name this Society still exists and works efficiently. After reference to the British and Foreign Bible Society,—he returned to his topic. The Puritans got the few principles on which they founded our institutions from the Bible. In the great fact, that each man here shares the sovereignty, lies our danger and responsibility. If the people are corrupt, legislators will become corrupt; and we shall have bad laws—badly executed—badly administered. In a conflict of the passions such a government as ours must fall. Whence our safety. Not in learning—refinement—wealth—but in the Christian virtue of the people. We need not go to antiquity to prove this; we need only remember what took place in infidel France. Contrast with this our own beloved State. Massachusetts was founded on the Bible; and now look at her. In times of his anxiety he clung to Massachusetts, as the drowning man to the last plank. Mr. F. after alluding to Christian charity as extending its help to its enemies as well as friends,—spoke of the need now existing of spreading the Bible. Even in this city there is a wide and growing field. In less than twenty years, if the increase goes on at the present rate, we shall have a population of 250,000. To supply Massachusetts alone, he believed 20,000 Bibles and 40,000 Testaments would be needed.

Prof. Greenleaf of Harvard University, seconded Mr. Fletcher's Resolution, and after the singing of the Doxology and a Benediction the the meeting was dissolved.

THE COLLATION,

Was held in the new and spacious Hall, over the Boston and Maine Railroad Depot which was kindly hastened to a completion for this festival. The company—to the number of more than one thousand ladies and gentleman—were comfortable seated at 3 o'clock. Mr. Dale—as Chairman of the Committee of Arrangements—welcomed their friends and guests and announced the Hon. Josiah Quincy,—who had so recently been at the head of that institution, many of whose sons were now present, and whose friends were this whole Assembly—as the President of the occasion. A blessing was asked by Rev. R. C. Waterston. Thanks were returned by Rev. S. K. Lothrop. An Original Hymn by a Layman was then sung; and at its close the President arose and made the following address—with which we have been very kindly favored.

"FRIENDS AND FELLOW CHRISTIANS,—We assemble at the impulse and under the influence of the social principle sanctioned, purified, and directed by the religious principle. United by the same religious views we come together to contemplate their nature and prospects and to promote as far as possible a common understanding concerning them. We assemble to express the sympathy we feel in each other's joys and sorrows, to give and to receive mutual support and encouragement.

To those from other parts of our State, from other States of our Union, and from other nations, who honor us this day with their presence, the Unitarians of Boston, extend the hand of respect, friendship and affection, and bid them a sincere and hearty welcome. We regard their presence, as an evidence of their interest and concurrence in the general religious views entertained by the denomination under whose name we assemble and rejoice with them, in the evidence the occasion brings, of the extension and increasing prevalence of the sentiment which unites us. We rejoice, not in a sectarian spirit, nor with party exultation, but with that joy which Christians feel, when they see the beams of that pure and glorious light spreading, which as they believe are the same, which the star of Bethlehem shed upon the nations, they rejoice with a Christian hope as they perceive its rays slowly, but surely, penetrating the mists which human interest, passion and pride have interposed to their progress and beginning again to shine upon the world with the same mild radiance with which they first rose on the hill tops of Judea.

I have been requested to express appropriate thoughts on this occasion. But what thoughts are appropriate? Are the festive or the religious feelings to have sway? Are your thoughts to be directed earthward or heavenward, or be made to float in mid air? Are things gay, and light, or serious, and weighty to predominate? In my mind, Christian friends, nothing light is associated with my thoughts on the occasion. Whatever reflections spring out of my religious faith, or are connected with it, are in their nature serious and solemn under my circumstances they must be so—they ought to be so. It is the first time, during a long life, that I ever addressed an assembly collected exclusively by the religious sentiment, on topics, connected with that sentiment. On such topics I have always regarded the position that became me, was that of a listener, and not of a leader. If I am, at this moment in a different position it is not one which I have sought or chosen, and which I have accepted more out of respect to the wishes of others, than to my own. I have said, it was the first time I ever addressed an assembly, exclusively collected under the influence of the religious sentiment. It is also probably the last. At my period of life, I can scarcely hope to be present at a similar anniversary. A mind under such circumstances can entertain no thoughts on the subject of its faith which is not serious and solemn.

It is impossible for me not to remember that I have contemplated the topics connected with my present faith, longer, and developed probably my confidence in them earlier in point of time, than perhaps any individual now present, with the exception of those, who at my age were led to consider them by their professional pursuits. It was in the year 1794, fifty two years ago, that dissatisfied with the highly Calvinistic doctrines, preached before the congregation, where my paternal and maternal ancestors worshipped, I transferred my attendance to the congregation, then under the pastoral care of the late Rev. Dr. Kkirland, where views were preached, not indeed Unitarian, (a name, at that time scarcely known) but such as to my mind were more true, safe and scriptural.

It may not also be without both interest and use for an individual to express, publicly the leading views of his mind, entertained for more than fifty years, who has ever regarded religion as a practical subject, the evidence of whose influence should appear in the life and by the lips,—who pretends to no enthusiasm on the subject, deeming a heated fancy, or an excited imagination to be the least suitable state in which a creature can present himself to a Creator, who is all intelligence and the source of all reason, and who invites his creatures to have confidence in his goodness and mercy by the attribute of love, and teaches them by his word that those who have faith have little to fear in another world, who have in this done their best to live in the "fear of God and in working righteousness."

We meet as Unitarians. Now what does this term imply? Why is this faith so precious to us? What are its dangers? What are our duties, resulting from, and connected with it? This ground seems to be broad, but important general views may be brought into a narrow compass upon it. They are questions, which every Unitarian might ask, and be able to answer. The import of the name by which this denomination is called implies, *that we are Christians*, bearing the banner of the cross of Jesus Christ, with this inscription,—"One God, One Savior, the Son and the Messenger of the Universal Father."

Why is this article of our faith so precious to us?

1. Because the Unitarian mind finds it, written in living light in the Scriptures, and on that point they find nothing else.

2. Because the relations this article of faith establishes between the Creator and author and finisher of our faith satisfies the intellectual power, that human reason to which Jesus Christ appeals and has authorized us to apply when he directs us "to search the Scriptures concerning him, because they testified of him."

3. Because it represents the universal Father under the idea of strict unity, and is of consequence the farthest removed from the Pagan idea of a plural Deity.

4. Because it represents the Supreme Being as a Father, touched with compassion for our infirmities, considering and allowing for our weaknesses, and not as a tyrant visiting the sin of one man upon another, the iniquities of the fathers upon the children to the third and fourth generation.

Is this leading characteristic of our faith the whole object? If not what else does it include? Of what other portion of the religious territory have the Unitarian researches taken possession and claimed as its own.

The Unitarian faith includes also a recognition of the right of every individual to construe the Scriptures for himself, with no fear of being denounced as a heretic, if the results of his investigation should deviate from that form of "sound words," which human wit has devised for the purposes of human ambition and power. It regards creeds as instruments of worldly influence, not as means of salvation. The term creed, of which we hear so much in the world, is not so much as found in the Old or New Testament, as if the inspired writer, anticipating the abuse to which it would be subject, abstained even from the use of it. This recognition of the right to construe the Scriptures each individual for himself is one of the most beautiful features of the Unitarian faith. Its charms and its consequences, are not sufficiently considered. It claims this right for itself. It yields the same right to others from whence it follows, that it is not exclusive not arrogant, has no earthly ambition, pride, or desire of power in it. It does not pretend that its conviction concerning truth is a rule for others. Although a belief of that truth may be necessary to our salvation, it pretends not that it is necessary to be believed by those whose minds, after faithful research cannot attain unto it. If any man after faithful conscientious research find a triple form of unity in the Divine nature revealed in the Scriptures, the Unitarian deems his opinion, thus obtained as safe as his own. To his heavenly Father, he alone is responsible. This freedom from exclusiveness, which is the great glory of the Unitarian faith, is also the cause of its peculiar obnoxiousness and the systematic misrepresentations to which it is subject.

Every sect which designs to make the hopes of the future life purveyors for wealth, power and influence, in this, takes its stand on the exclusiveness, in respect to salvation of the belief in the particulars of its own peculiar creed, and of course must be jealous, and feel a dread of that denomination of Christians, which teaches that such pretensions are false, which maintains that the criterion established by Scripture is the truth and fidelity with which each individual mind makes it own researches, and not the result. It is how the talent is used, whether faithfully or otherwise, and not what it has been able to produce or effect, which will be the decisive question, before the final tribunal of our heavenly Father.

Every Sect that aims to get wealth, favor, and influence, by the instrumentality of the religious principle always assumes that *out of the pale of the tenets of that sect there is no scriptural assurance of salvation*. This was the great assumption of the Romish church. They called it St. Peters Key, which alone has power to open Heaven's gate, which was the power sought by Archimedes, a place out of the world, by which to govern the world. When the reformation came every sect endeavored to divest Rome and get for itself St. Peters Keys, *except the Unitarian*. The Unitarian pathway is intersected by no gate which required a key, for it was the narrow path of faith and obedience. The path laid out, trodden and worn by Christ and his apostles, to which his word was a lamp and a light—the path of fearing God, and working righteousness, walking in which, man has the assurance of acceptance. Now straight, plain, and scriptural as this path is, it is not without its peculiar dangers. The right it recognises in each individual to construe for himself the scriptures, is liable to abuse, as all powers entrusted to frail and fallible man must necessarily be. Our adversaries maintain that human reason cannot be trusted, if its action be left independant it will not stop short of deism, therefore creeds are necessary to check its wanderings. Undoubtedly there is some truth in this doctrine. The mind is certainly less liable to deviate, and its deviations are more easily detected when it is condemned to be locked up in the mysterious inclosures of a creed, than when it is permitted to walk abroad under the clear sunlight of scripture responsible only to God and conscience.

A man in prison is certainly less liable to run away, and if he does run away, by that act he separates himself from his prison and prison-keepers, and relieves them from all future responsibility for his conduct, and leaving them nothing else to do than in the one case, to put a new lock on the door, and in the other, a new article into the creed.

The Unitarian walks abroad, in the open air, without shackles. This freedom, undoubtedly, is attended with peculiar dangers which are only to be avoided by understanding their nature, and also what is the nature of that liberty, in which he rejoices, what it includes and what are its limitations. The Unitarians have acquired the name of *liberal*, and justly. Now what is liberality? Has it no limits? And if any what are they? All exercise of liberal thought has limits, not the result of creeds, but of nature and necessity, and the rights of others. It is just like civil liberty, which cannot exist without limitations—when unrestricted it ceases to be liberty, and become licentiousness.

There is a natural right in respect to the exercise of thought and speech. And there is a Christian right, each differs from the other, both have their respective limitations.

Of the natural sight I shall say nothing as it comes not within the scope of this occasion. Only remarking that a wise man will limit even the exercise of his own thoughts, for he will find by experience that if he indulges in unhallowed or idle thought, they soon lead to habits, which if not checked will become masters of the mind itself, cramping its freedom by the supremacy of those thoughts in which it has indulged. The Christian right in respect to the exercise of thought, is also limited by nature and necessity. It is limited by the nature and the terms of that record, which constitutes Christianity and by a belief in which man becomes a Christian. That record claims to be of a divine origin, a revelation from God. If that claim be not true, the Bible is the work of human hands, and is to be thought of and treated with no more deference than any other work of human hands. Every hope resting on the Bible has only this foundation, that it is a record sent from God, given in such a form, and in such a manner and so authenticated, as, in his infinite wisdom he chose to select. If this claim to divine inspiration be false, our religion is false, and all established certainty respecting the future is gone. We have at this day no more knowledge of futurity than Socrates, Pythagoras, Plato, and Cicero had centuries ago. This claim, therefore, is the essence of the Christian religion. That gone—all is gone. The right in respect to the exercise of thought and speech under the Christian dispensation is therefore restricted by the necessity of allowing that claim. Not as the result of creeds, but from the nature of the subject. Until by considering the external and internal evidence of the Christian dispensation, a man comes to the conviction of the truth of that claim, he is not a Christian, and has no claim to that name. After a man has, by attaining such conviction become a Christian, his right to think and speak upon that subject, is limited by the truth of that claim. And this from the nature of the thing, and the necessity of the case. For whenever by the use of his reason that claim is denied and disbelieved, the essence of Christianity is to him gone.

Deprived of its claim to divine inspiration Christianity is a fable and all its hopes a fable. Let me not be misunderstood. I deny no man the *natural right* to reason as he pleases on this subject. I only say that if he so reason as to deprive the Christian dispensation of its claim to a divine origin, to him Christianity no longer exists. He uses his reason not under Christianity, but over Christianity, and without it. Again, the Bible states certain facts concerning the birth, acts, death, and resurrection of our Savior, which facts constitute his character, attributes and claims to be both the Son of God and a divine messenger. Whoever denies that character, or explains away what the Bible unequivocally asserts, to him the Bible is a false record, of consequence, and not a revelation from God; and to that reasoner Christianity no longer exists.

All our future hopes connected with the being of Christ depends upon the character and attributes asserted of him in the Gospel. A belief in Christ because he was a better teacher than Socrates, or because he is a manifestation of the progress of society is not a belief in the Christ revealed in the Bible Those who maintain that such opinions or conclusions result from the Unitarian doctrine deceive themselves, or mean to deceive others. It is one thing to claim the right under the scriptures to judge concerning what they state, concerning the relation of the Son to the Father, and quite a different thing to deny facts and relations unequivocally and undeniably stated, which if they are false, prostrate all human hopes by the inconsistency of such falsehood with its character and claims to be divinely inspired. All I say is, let no man flinch from the consequences of his reasonings; let no man pretend to be a believer in the Bible who denies to it the character it claims of being of divine inspiration. Let no man call himself a Christian who denies the facts and attributes of Christ on which the future hopes of man are made in the Scripture to depend. Much more let him not afterwards raise it as his standard, as a lure to the ignorant or a decoy to the weak and the thoughtless.

My argument is, the Unitarian faith is drawn chiefly from sources within and under the Gospel and not from sources without or above the Gospel. The Unitarians hope rests as the hope of every Christian must, on the character, attributes, and mission of Christ as revealed in the Gospel. The Gospel itself has no other foundation or power in respect to the hope of future life except the fact of its being, as it claims to be, a revelation from God.

The President's address was succeeded by the reading of a Hymn written by Rev. F. D. Huntington.

The first speaker was *Dr Pierce* of Brookline, who referred to the fact of his known dislike to a party name and defined his position, by an anecdote of a worthy colored man once well known in this city. Quash (that was the hero's name) once went into a barber's shop where a theological dispute was raging. Quash addressed the belligerent parties; and asked permission to relate a dream. He dreamt that he went up to the gate of heaven. A party approach the portal. "Who are you?" said the Porter. "Oh! we are Roman Catholics." "Go in there then." was the reply, "there is an enclosure for you." Another party came, "Who are you?" "Episcopalians." "Go in there"—pointing to a second enclosure. A third party of Methodists—a fourth of Lutherans—and several other parties were disposed of in a similar manner; put into their separate places. Finally Quash presented himself. "Well, who are *you*?" "Oh! I am *nobody*." "Go where you please then." So far as sects are concerned, said the speaker, I am like Quash "*nobody*," and in this matter I have been willing to learn a lesson even from the poor colored man; deeming it no disgrace to say "Fas est doceri etiam a nigro" (negro)

Rev. Mr. Hall, of Providence, began by alluding to a line of the hymn just sung—"For love doth cast out fear." He had felt fear—felt it this week—felt it with reference to our body of believers. But if fear could be banished any where, it was in this place and at this time. The question was sometimes asked, "How can we be more efficient without being more sectarian?" He thought the question might be answered here. It was by the prevalence and power of love; that love which is the spirit of this gathering. He touched upon the condition of the times—the war and rumors of war—the evils existing to-day; these, he felt, were to be overcome—sooner or later would be overcome by love—Christian love. Never was there more need of love and charity than now. There had been a time, when from their constant repetition these words had become insipid; but now they must be revived and with new force and meaning. Our own principles are following out their own tendency to the utmost freedom. We want a new charity. We want the love that was manifested by Christ. Charity, as the term is frequently used, it is not. Tolerance it is not; for as one said "If there be any thing I cannot tolerate, it is *toleration*." We need something infinitely higher; charity for the free speaker and or the free objector—for the innovator and for his reprover; charity, which perhaps is most wanted among those who in some respects are nearest, and in others differ most—charity world-wide and high as heaven.

Rev. Mr. Hosmer, from Buffalo N. Y., remarked that his brother had said love was once almost an insipid word. But love is never insipid when appreciated. Once we were chiefly an intellectual denomination, thrown off from other denominations and existing only in a condition of dissent. Now our position is different, and love has become a word from which and with which we may go in any direction; it sends us abroad and brings us together as one. Here we feel its quickening influences.

I have been requested to say something about the west: from the impression I suppose that I live at the west. But I do not live at the west *now*. Two years ago I did: but I do not reside "out west now." Boston has come to Buffalo—Boston capital and enterprise;—It may have come somewhat from a worldly impulse; we will not, however, question the motive, so long as we find that we are taken into the bosom of New England—drawn near to the New England heart; we will rejoice in influences drawing us back to the homes of our fathers.

He wished to state a fact. A child nursed in the cradle of New England has 'come of age.' Unitarian Christianity in New York has 'set up' for itself. We had some misgivings about this matter, but we thought the old folks at home would be glad to see us showing enterprise and doing ere it to our training, rather than keep us sheltered under the parental wing. I stand here in the name of the New York State Unitarian Association—to ask the parent institution to go into partnership with us. We want our respected and beloved progenitor in the firm: but we insist on being partners. We feel our obligation to our own state and to the west: and with our ten churches we feel that we can and ought to do something. Let me state a fact or two to show how things are advancing. Seven years ago I visited Illinois with a friend to seek a farm he owned. With compass and the survey-map we found what we supposed to be the farm. On the wide prairie there was then only one log-cabin. Here we passed the night, with a religious old man, of the orthodox persuasion,—a devoted Trinitarian from Framingham, Mass. Not long since a brother of the Christian denomination called on me; and I found for six years he had labored in that part of Illinois, which I had visited. He preached at seven different stations. In one of the churches—the old man with whom I spent the night—having changed his views—was now a deacon.

As another fact Mr. H. spoke of a young man—now a devoted preacher of our faith—who was saved from cheerless scepticism, brought to a knowledge of our views and led to prepare for the ministry—by having accidentally fallen in with a single copy of the "Western Messenger." He is here with us and he is with us wherever he is. Cast then your bread upon the waters. It cannot fail to do good. Mr. *Warren* of N. Y., remarked that it had been eloquently said by one of your most eloquent men that there was but one Boston. As I stand here after an absence of eleven years I am ready to say the same. I appear—(owing to the detention at home by sickness in his family of the Rev. Mr. Bellows) as an officer of the New York U. A. to inform you that we have taken our stand—unfurled our banner with the inscription—To the "One God and His Son Jesus Christ," and mean to contend mantully for religious liberty. We are surrounded by Theological Gladiators—who mean to put us down. But we are ready for the struggle. I regret that one light—a shining light—among us is partially dimmed. (Dr. Dewey.)

We take an independent stand and yet would be in fullest sympathy with the A. U. A. We propose to work for our own State—and then for the West. We want your tracts and want them cheap. Give them to us and we will cover with them the broad prairies. Some hunter will find them. He will read them and find not the dry bones of a mere technical theology but living truth. He may not heed that truth at first. He may use the tracts for wadding to his rifle. But the time will come when that truth will reach his heart—as surely as his unerring aim sends the shot into his game. We have no fear, we have zeal enough and money enough; if we have any difficulty it is that the zeal and money is not, perhaps, to the extent desirable in the same hands. Give us your aid and we will do what we can.

Elder J. J. Harvey—of the Pennsylvania Christian Conference—stated that sometime since, he opened a correspondence with Dr. Dewey; that he read that correspondence to the Annual Conference of his denomination last August, and was here to-day as a delegate from them by their unanimous vote. He was here and rejoiced to be here to cultivate an acquaintance with Christian friends and to be received, as he had been most cordially as a Christian brother. He belonged to a body of believers, in which every one is free to think and speak and accountable only to God and his own conscience for his opinions. Their only creed was the Bible—their only test the character. This object of union with you—I desire with my whole heart to carry out. The Christians number from 250 to 300,000 members. To cherish a fellowship, with you is, as far as I know and as I believe, the desire of our entire body. I shall go home carrying good news—glad tidings. I intend to labor in West Tennessee. We are ready all of us to work and wear out in the service of truth as good constitutions, as ever men were blessed with. We wish to put down opinion as a test and set up character. We wish to scatter the darkness of bigotry, and overthrow sectarian gladiators.

Rev. Mr. Conant—of Illinois, desired to express his sympathy with the sentiments that had been uttered and to bear his testimony to the worth and activity and energy of his brethren of the Christian denomination. He went on to speak of the success—from very small beginnings of his own ministry at the West; and the wide field open for our efforts there.

An original hymn by Mrs. Dana was here sung, and then

Elder Walter of Springfield, Ohio, stated that he represented the Christian denomination in his State. They were numerous and increasing. They greatly wanted an educated ministry; and for the supply of this want there was now a good prospect. Their people had been quite ignorant of the views of Unitarians. He wished to express his thanks for the kindness with which he had been welcomed in this city.

Rev. Mr. Cordner, of Montreal, arose with reluctance: but felt it right to say a word or two, as he had been requested. They should be words of gratitude. He did not come now as a beggar, and he was glad of it. He came in that capacity two years ago—and received most liberal aid. That aid had been appropriated to the purposes for which it had been asked. The church in Montreal had been built. I now in behalf of the Liberal Christians in Montreal and in other parts of Canada tender their sincere thanks for the valuable assistance granted them for the establishment and spread of their faith—full as we believe of true Christian influences.

The doxology was then sung and the company separated at 6 1-2 P. M.

AMERICAN UNITARIAN ASSOCIATION.

The first session of this Association for business, was held at the Chapel of the Church of the Savior, Bedford St., on Tuesday, 9 o'clock, A. M. Rev. Chas. Brooks was chosen Moderator, and opened the meeting with prayer. After the reading of the Record, the Rev. S. May of Leicester, offered a Resolution "that a Committee be chosen to respond to the Address of the Irish Unitarian Christian Society to their Brethren in America," which was passed and a Committee of three appointed. Rev. Mr. Holland of Rochester N. Y., made a request for aid for himself and brethren at a distance, in supplying their Churches with preaching whilst the Pastors were absent. On motion of Hon. S. Fairbanks it was voted to proceed to the nomination of candidates for the various offices by "marking." Rev. C. Palfrey moved the appointment of a Committee to consider and report upon the 5th Act, in the Constitution as amended last year. This article relates to the choice of the Directors and the provision that two of them shall go out of office annually; as the article now stands there is no provision in regard to the manner in which this object shall be effected.

Mr. Prentiss of Keene, N. H., made some remarks on the desirableness of having Unitarian ministers preach at Saratoga Springs during the Summers, and stated that a Church could be obtained for that purpose. Mr. A. Fuller of this city seconded the suggestion. Mr. R. W. Bayley moved that the salary of the General Secretary should be $1000 (last year it was $1800) and made some remarks on the importance of having the Secretary's office open during the whole of every secular day. This proposition led to a debate, in which Messrs. Ellis, Robbins, Parkman, Clarke, A. Fuller, Sargent, Gannett and Fearing took part. Mr. Gannett urged the importance of taking into consideration the expediency of a change in the operations of the association, and more efficient action in this city.—He expressed the opinion that our views were not growing in the city as much as out of it. Mr. Dummer Chapman moved that the Executive Committee be directed to employ a travelling agent for the year ensuing. A debate followed in which Messrs. Fairbanks, Gannett, Ellis, Parkman, N. A. Barrett and Fearing took a part. The debate related mainly to the value of the office of the travelling agent. The question was not taken before the adjournment.

Towards the close of the meeting, the vote raising a Committee of three to respond to the Address from Ireland on slavery, was on motion of Rev. G. E. Ellis reconsidered. Mr. E. gave as a reason for his motion that the vote he was sure was passed under a mistake. The Address was not sent to this body; and we as a body had nothing to do with it.

At 6 1-2 P. M., the Association met at the vestry of the Federal St. Church for the choice of officers. The question in regard to the travelling agent again came up, but without taking a vote the Association adjourned to meet on Thursday morning 9 o'clock.

THE PUBLIC MEETING OF THE A. U. ASSOCIATION,

Was held in the Federal Street Church on Tuesday evening, 7 1-2 o'clock, Hon. Samuel Hoar of Concord, Mass., in the chair. Prayer by Dr. Ingersoll. The General Secretary read abstracts from the Annual Report. The following resolutions were then read, by Rev. J. F. Clarke, as suggestive of the topics on which remarks would be made by several speakers.

Resolved, That Unitarians are, by the Providence of God, in a position which qualifies them to conduct *missionary operations* to great advantage; inasmuch as they can go out untrammelled by creeds, and may dwell exclusively on those positive, practical and fundamental truths which will create a new heart and awaken a new life in the human soul.

Resolved, That in our future action as a denomination, it is desirable to adhere to the principles of *Christian Freedom and Progress*, embraced and advocated by revered and leading Unitarians in past times.

Resolved, That it is the duty of Unitarians to feel and manifest interest in all the social reforms and philanthropic movements which promise to advance the interests of humanity.

Resolved, That in the present situation of our country, as regards its foreign relations, Unitarians are bound, in common with all disciples of Christ, to plead for Peace, with renewed earnestness; and we call upon our brethren, of all Christian denominations, to lift up a united remonstrance against that spirit and those measures which may tend to renew or perpetuate the horrors and sins of war.

Resolved, That we congratulate all our friends upon the success which has thus far attended the Meadville Theological School; and while we rejoice to witness the cordiality and confidence shown towards this institution by the Christian denomination, we assure this excellent body of our sincere desire that this Institution may be the means, under Providence, of strengthenig their hands and making them yet more useful in the service of our common Lord and Master.

Resolved, That it is desirable to take active measures to promote a more extensive circulation through the country of the works of standard Unitarian writers.

Resolved, That the increasing spread of liberal views among our brethren in Canada and Great Britain confirms our belief in the ultimate success, and our sense of the saving power of Unitarian Christianity.

Resolved, That we remember with gratitude the labors of those great and good men of our denomination, in this country and Great Britain, who have, during the past year, gone from among us into the spiritual world; especially recalling at this time, with solemn joy, the Christian character and exalted worth of Ware, Aspland, and our late President, Story.

With reference to the 1st Resolution, *Mr. George Channing*, the Travelling Agent, in accordance with suggestions that such a course would be proper though contrary to his own feelings, which made him prefer to be only a listener on this occasion, proceeded to speak of his efforts in his official capacity. He expressed his gratitude for the kind reception he had received from the clergy and laity in the places he had visited. He had kept a sort of record of his labors—a kind of Missionary Journal, and from the contents of this he would report a few conclusions, facts and statistics; they would show what progress had been made, &c. The agency had done good, he thought, in respect to Orthodox Churches. They had in a measure ceased from the opposition, which had been experienced in times past. 2. The amount of pecuniary aid from country Churches, should not be taken as a test of their interest in philanthropic movements. No systematic effort has been made to obtain their contributions. It was a delicate matter for the parish minister to apply for money. The visits of an agent could do much in this matter. 3. The agency might be made pre-eminently a means of spiritual culture by modes of operation which the stated ministry cannot so well employ. 4. The agency could be of use in establishing such organizations in all Churches, as would promote their Christian growth. 5. The number of feeble Churches has been lessened. 6. Societies nearly dead have been reanimated. The 2d Unitarian Society in Lowell was almost ready to die. A visit from the agent encouraged its friends to persevere; and it is now in successful operation. 7. The agency has done good by aiding in the establishment of the Ministry at-Large in several places, and by favoring the Sunday Schools. Out of it grew the idea of the Levee in behalf of the Meadville Theological School. It has been instrumental also in confirming the Society in Brooklyn Conn., and in awakening an interest in our views in Norwich, Conn. 8. The tract department should be recognized, so as to send tracts far and wide. Unitarian Christianity, must thus command the sympathy and interest of the most invulnerable of the children of men.

Mr. C. concluded by giving the following facts. The agent has visited 56 Societies containing 14,445 persons. The Churches connected with these Societies contained 3968 members, average about 70 to a Church. There were 5350 scholars in the Sunday School. The ministerial funds belonging to these Societies amounted to 185,750. He had travelled during the year 4241 miles—delivered 177 addresses to parishes and 72 to Sunday Schools—written 500 letters and collected $2128.

Rev. Mr. Holland of Rochester, N. Y., spoke on the first resolution. He wished simply to say friends are here who want tracts. Give them to us. We have friends—in packet-boats on the canals—steamboats on the lakes, who will take them—spread them along the great lines of travels—put them before vacant minds. Thus we can reach thousands. Tracts can thus be circulated—good spread over the land. They will be received and must produce fruits. I have had repeated calls for books, papers and pamphlets from those anxious to know about us. In Geneva, N. Y., there is a promising opening for a new Society. Give us the means and we can spread our faith in the West and in Canada and in numerous other places. We want and are ready to engage a missionary at once for New York. We want him now, to-day. The money is ready; we only need the man; to give life to our State Association.

Mr. J. A. Andrew of this city spoke to the 2d and 3d Resolutions. I rejoice he said, that we are invited to go back to our original principles. Our success depends upon adhering to these. Unitarian Christianity relies on the life of Christ. It denies that Christ is a dogma. It insists upon Christ as our example—Christ our life. If we are to carry forward our work we must not only as individuals—but as a body—as a Church follow the life of Christ. What was that life? A life of reform, of philanthropy. Did he not say "the spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor—sent me to heal the broken-hearted—preach deliverance to the captives." For whom were his beatitudes? Not for the theologian—the metaphysican—him of learning and him of wealth; but for the poor in spirit—the mourner—peace-maker—those who were persecuted—those who hungered and thirsted after righteousness. To whom is promised the welcome plaudit "come ye blessed of my Father!" For those who clothed the naked—fed the hungry—visited the sick and those in prison. Is it not said that he went about doing good—sought out the forlorn and the despised? All who would be like Christ must be ready to bear the cross he bore. If we

...ous duties, as to promote in the *most efficient* manner the great purposes of our Association.

Resolved, That it is expedient and *desirable*, that a convenient room or rooms should be provided for the use of this Association, in some central place in Boston, which shall be kept open as a Reading Room, and free of access, as such, during all the business hours of every week day, under the charge and care of the General Secretary, and in which shall be placed the books and library of the Association, and such tracts and pamphlets, as they may possess, for sale or distribution.

Reply to the Address of the Unitarians of Ireland on the subject of Slavery. After the adjournment of the meeting of A. U. Association, Thursday, P. M., a large number of gentlemen remained, and chose a Committee to answer in their behalf the Address from Ireland. The Committee consists of Rev. Messrs. S. Osgood, F. H. Hedge, A. P. Peabody, G. W. Briggs, J. F. Clarke, S. May, F. D. Huntington, J. Parkman, G. F. Simmons and J. A. Andrew, Esq.

MINISTERIAL CONFERENCE.

The Conference met on Wednesday at 8 1-2 o'clock A. M., in the Chapel of the "Church of the Saviour," was called to order by the Scribe. Prayer was offered by Rev. Cazneau Palfrey of Barnstable. The annual address was delivered by Rev. E. B. Hall of Providence, on the following subject;—"The relation of Christianity and of Christian Ministers to Reforms" and of that most important topic it was a seasonable, fair, candid, truly Christian discussion, calling on Liberal Christians to engage in a yet more faithful philanthropic and reformatory action than has hitherto distinguished them. The Conference was organized by the election of Rev. Dr. Parkman as moderator; Rev. F. D. Huntington was re-chosen Scribe, and the Rev. Messrs G. E. Ellis, Alexander Young, and J. F. Clarke, as Executive Committee. Thanks were voted to the Rev. Mr Hall on motion of Rev. Mr Hedge. The consideration of the propriety of striking out the words "Berry Street," from the style of the Conference was referred to the Executive Committee, to be reported on next year. Ministers of the christian connexion present were invited to take seats with the Conference, on motion of Rev. Charles Brooks. On motion of Rev. Dr. Gannett, the Executive Committee were instructed to make arrangements to secure, if possible more punctuality of attendance. Rev. Mr Clarke delivered a message from Rev. S. J. May of Syracuse, N. Y. relating to the claims of Unitarians in his vicinity, and the suggestion made by him was supported by Rev. Mr. Holland of Rochester, N. Y. It was also voted that the time of speeches on the present occasion should be restricted to ten minutes. The following Resolutions were introduced, to be called up at a future time, by Rev. Mr Parker of Boston:

Whereas, The sin of Slavery has long existed and continually increased in the midst of us, and at this time has brought upon our land the evil, and liable sin also, of war, therefore

Resolved, That we, the members of this Christian Conference, abhor the institution of Slavery as now established in our land and supported by the government of these United States with the treasure and persons of the North no less than the South; that we count it alike unchristian and at war with the noble nature of man and the commandments of God; and that we mourn over the silence of legislators and the deadness of our churches in respect to this alarming sin.

Resolved, That we lament the Chastisement of a painful and infamous war, which our coldness, deadness and sin have drawn upon us; that we of this Conference as Christian ministers, and in the name of Almighty God, do solemnly pledge ourselves to use what ability we possess to rebuke and to stay the unchristian spirit which has so long condemned, deepened and extended that national sin, and brought this chastisement upon us; and that we will labor manfully to promote and spread abroad among the people the spirit of true, practical Christianity, which is the spirit of freedom—as apposed to war,—the spirit of peace and brotherhood, as opposed to all war.

M. Osgood laid on the table the following Resolve:

Whereas, We deem it of great importance that documents bearing upon the history of the rise and progress of Liberal Christianity in this country be preserved, and there is reason to fear that many such documents will be irrecoverably lost, and that more will not be within our reach for consultation unless some systematic effort be made to collect and preserve them, therefore

Resolved, That as members of this Conference we will exert ourselves in our several spheres to collect such documents, whether books, pamphlets, sermons, reports or periodicals, as may illustrate the history of Liberal Christianity, and forward them to the depository as may hereafter be established.

Resolved, That a committee of six be appointed on this subject into consideration, with authority to receive historical documents, and to place them in such depository as they may select, whether it be in the hands of some one of their number, or in the hands of some public institution.

Report of Questions from the Executive Committee, being called for, was offered by the same, and out of six questions proposed, the following, on motion of Rev. Mr Hedge, was taken for discussion, viz:—"What are the perils and dangers at present, to the character and welfare of our body, in relation to the exercise of liberty and freedom!" Spirited series of remarks were made on this inquiry by Rev. Messrs Hedge, Parker, Conant, Simmons, Frost, Osgood, Dr Pierce, Lane, Putnam) Muzzey, Clarke, G. B. Hall, Dr. Gannett, Dall, S. D. Robinson, Livermore, and Folsom. Whereupon the Conference adjourned to 3 1-2 o'clock P. M. At the afternoon session the Resolutions offered by Rev. Mr. Parker were taken up and debated by Rev. Messrs Stetson, Burton, Parker, Ellis, May, and Simmons, and were adopted. The Conference then adjourned.

THE SUNDAY SCHOOL SOCIETY,

held its public meeting at the Federal Street Church on Wednesday evening, Hon. Stephen C. Phillips of Salem, President, in the Chair. The Prayer was offered by Rev. Mr. Cordner of Montreal. Rev. R. C. Waterston, Corresponding Secretary, read the Annual Report. In spite of the "agency" employed by the Society, he stated that it had during the past year been more than usually active and successful. 31 towns had been visited by the respective agents, and 76 schools had been addressed. The number of teachers in these, 365—of scholars 2000. Eight thousand copies of tracts had been distributed. Various Conventions, well attended by delegates, had been held in various places. We may state here, that the services of the evening were interspersed with the singing of hymns by a select choir of scholars from the Sunday Schools in this city.

William Brigham, *Esq.*, of Boston, moved the acceptance of the Report, with which he entirely concurred in sentiment. He was not here, and now, to argue the necessity and importance of the Sunday School. That point was settled. The Sunday School was a part of our system of instruction—had taken its place among the moral means for the training of the young. It was an institution added to the provision made by the Pilgrims. They established Free schools, that all might be able to read the Bible. Among the multiplicity of sects that had sprung up, it was found inexpedient to give religious instruction in the public schools; hence Sunday Schools have become needful. All Catholics, as well as Protestants, are in them. He rejoiced at this. Suppose the errors of doctrine were taught—some of the sectarians inculcated. What of that. The child is educated, inquiring minds are de-

Connected with the 100 Churches in Boston, there are 17,000 Sunday School scholars—but one seventh of our population. Our Sunday schools are supported at an expense of $20,000, and contain 16,000 children. Those Sunday Schools are taught by 2000 voluntary teachers. Suppose these schools abolished, and what would be the effect—in a few years—immediately? Who is not sure that, very soon, the whole community would cry out for their restoration.

Mr. B. then referred to a recent speech of a Senator from Pennsylvania, who declared that at the sound of the drum thousands of his constituents would be ready to start to the battle field. He thought if that sentiment was true and would tell well for his state, did not show that the Sunday School was there doing its work. Who knew if this institution had been in efficient existence all over the land, we should not now see the sad spectacle of a nation of ten millions engaged in a war with their brethren.

The work of educating the young must be carried on. It is the great mission of this age. The child is now born who will see in this country a population of 100 millions. Who shall they be! Ignorant, base, vicious men or men of intelligence, integrity, and virtue! Shall they be men prepared for the usurpation of any military despot—or men to uphold our institutions, and promote human well-being. That is the question! Can we remain quiet. The labor of Sunday School teachers is quiet and humble,—but more heroic and glorious than that of any military leader. Their efforts combined can do more than armies—obtain a glory that shall remain when victors wreaths and monarchs gems shall blend in common dust.

Mr. Warren of Boston seconded the motion of Mr. Brigham. Alluding to a form of prayer for the evening by Sir Walter Scott, he thought we might thank God, that we were able to quit the bustle and parade of the streets to meet here in such a place, for such a purpose. Because he had been in several places a superintendent, and because he was a layman he had been requested to bear his testimony to the Sunday School. This request he had not felt at liberty to decline. He was here as a witness and was quite ready and willing to affirm that this institution in its spirit, conduct, effects, was good, gentle, pure, holy and Christian. It had no sins, except those of omission; and these were fast being remedied. He then proceeded to speak of the influences of the Sunday School—the importance of the teacher's office—the obligation upon the Church—parents, teachers, pastors to sustain and encourage it, not merely in its form but in its spirit.

Rev. S. G. Bulfinch of Nashua, N. H., followed Mr. Warren, saying that by request he should repeat the substance of what he had recently said elsewhere on a similar occasion. He would take a text from Goldsmith's Deserted Village.

> "And as the bird each fond endearment tries,
> To tempt its new fledged offspring to the skies,
> He tries each art, reproves each dull delay,
> Allures to brighter worlds and leads the way."

This description of a good pastor would apply to a good teacher. He would look at its several suggestions.

1. "Each fond endearment"—the expression of *love*. The teacher must love his scholars. Give his heart to his sacred office. In the place of a parent to some extent, he must have a parent's tenderness; and thus blend the affections of the home and the school.

2. As the bird, so the teacher must use various modes of influence; not confine himself to one routine—but try *each* fond endearment. For this he must well and thoroughly prepare his heart and mind. And by all his preparation what must he (3) seek to do? why, "tempt his new-fledged offspring to the *skies*." Keep heaven in view. Guide the young spirit's flight to God. 4. "Reproves each dull delay"—another duty of the teacher. He must gain the love of his pupils, so that he can reprove their faults. 5. "Allures to *brighter* worlds"—this tells the teacher not to make religion gloomy, but to teach it, as it really is, adorned with all that is pure, bright and beautiful. 6. "*And leads the way*"—The teacher must not only point—but go; be a good man and of good report. If any thought he had placed the teacher's qualifications too high, he would say they were not too high to aspire to, and to be continually approaching. Let teachers of the right spirit be in all our schools; and then there will be no fear for the cause of truth and virtue.

Rev. Mr. Briggs, of Plymouth, apologized for speaking, as he had no thought of doing so when he entered the church, without preparation. But his excuse was that he had been asked to say a word or two. What he had to say was suggested to him by the statement in the Report, in regard to the address from Sunday Schools in England on the subject of peace. It occurred to him to remark, that in order to make the teaching of the precepts of Jesus successful, it must be specific. Each particular sin must be dealt with directly. In regard to this question of war, Christ's doctrine must be specifically applied, and the child distinctly taught, that the Christian must not fight at all. He thought this had not been done as it should be done.—He remembered a few years since that there was present at this anniversary a Sunday School from the ship of war Ohio. He remembered that he looked upon that school with mingled feelings. He was glad there was such a school on board that ship; but he thought if the Sunday School, was what it ought to be, that school would never again return to the ship Ohio.

When he was disposed to despond he looked to this institution and hope revived. You might, by stopping the springs on the mountains or diverting the little rills, in time drain the cataract; you might quench the just kindling fire, with a drop of water; so by speaking the true Christian word to the young you might produce all good results. But who could speak that word? Only he who had learned it; only he who had it in his own heart.

Elder Harvey from Pennsylvania briefly expressed his interest in the Sunday School. He had once been a scholar. Whilst life lasted he could not forget the impression made on him as a Sunday School scholar. He looked to see the good seed planted in this institution which was to save not only civil government but also the Church. He would say to all—encourage the Sunday School. He would say to those engaged in them, teach the young idea how to shoot, and shoot aright; then it will bud and blossom and bear fruit in the light of a Savior's love.

Rev. J. W. Thompson of Salem said, that as requested, he would make a few remarks on the qualifications of teachers; though he did so with reluctance, without any assumption of superiority; knowing full well that it was easier to state what our duties are than to do them. He then named and briefly considered three qualifications as essential in a teacher. 1. A good understanding—good common sense. 2. The love of the study of moral and religious subjects. 3. Teachers must be religious—in the highest sense of the word religious. With the dogmas of sects they have little concern—with the great ideas of Christianity, they should be filled. They should be Christians; familiar with the principles, alive with the spirit and zealous to extend the influence of Christianity. With Christian ideas and sentiments living and burning within them, their influence, though unseen, may be immeasurable.

Mr. *Holland*, of Rochester, N. Y., said a few words of the gratitude of distant Sunday Schools for the interest taken in them by this Society.

The *President*, exhorted all to renew their feelings of responsibility to this great and good cause—the Sunday School, and to fix deeper their resolutions of fidelity. The closing hymn was then sung, and the meeting was dismissed.

THE MORNING CONFERENCE MEETINGS

Were very fully attended, and were quite interesting. That at the Chapel in Bedford street, was opened with singing a hymn, and prayer by Rev. J. Whitman. After which remarks were made by Albert Fearing, Esq., Rev. C. Brooks, M. G. Thomas, J. Whitman, N. S. Folsom, A. B. Fuller, J. A. Andrew, G. G. Channing and J. C. Park. The subject principally spoken upon was that of Prayer.

On Wednesday morning, Rev. C. Palfrey opened the meeting with prayer. R. W. Bagley made some interesting remarks, and was followed by Rev. W. Burton, G. W. Hosmer, E. Nute, Jr., J. W. Bellows, E. Taylor, Calvin Lincoln, and Rev. W. Lane, from Pennsylvania.

Rev. F. W. Holland opened the meeting on Thursday morning, with some remarks and prayer, and was followed by Mr Geo. G. Channing, Rev. M. W. Willis, Ralph Sanger, Chas' Brooks, O. H. Wellington, M. G. Thomas, J. E. Clark, Rev. Mr Harvey, of the Christian Denomination, Wm. Knight, of Framingham, and Moses Grant.

MASSACHUSETTS CONVENTION OF CONGREGATIONAL MINISTERS

Met on Wednesday, at 5 P. M., at the Court House. Dr. Lamson, preacher for this year, Moderator. Rev. Nehemiah Adams was chosen Scribe, and Rev. S. K. Lothrop, Treasurer. The usual business was transacted. The first ballot for *Second preacher* resulted in no choice. The whole number of votes was 121. Rev. W. A. Stearns of Cambridgeport had 54: scattering 11. On the second ballot the whole number of votes was 121. Necessary to a choice 61. Rev. E. S. Gannett had 62 and was chosen. Rev. Parsons Cooke of Lynn is, by election last year, the first preacher.

Rev. Alvan Lamson of Dedham preached the discourse before the Convention on Thursday in the Church in Brattle street, from 2 Cor. xi 3. The subject was "Congregationalism"—its Rights—its historical significance simplicity and fruits—its spirit and essential tendencies. We understand the collection amounted to $167 35.

☞ *The Meetings Ended* on Thursday evening at the Federal Street Church with that interesting service which, for several years past, has been an appropriate and touching conclusion of the Anniversaries of our denomination. Rev. Andrew P. Peabody of Portsmouth, N H., delivered the discourse, from 1st. Corinthians xi. 26., on "Meditations appropriate to the Communion." The rite of the Lord's Supper was administered by Rev. Abiel A. Livermore of Keene, N. H.

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THE LAYING OF THE CORNER STONE OF THE CHURCH OF THE SAVIOR.

Notwithstanding the early hour and the threatening clouds, a goodly congregation gathered on the plat-form of this building, on Wednesday morning May 27, at 6 o'clock, to assist in laying the corner stone. Introductory prayer was offered by Rev. Mr. Hosmer of Buffalo, N. Y. a hymn was sung by the congregation, and very appropriate selections from the scripture read by Rev. Mr Cordner of Montreal. The pastor, Rev. R. C. Waterston, then made a pertinent address giving the purposes for which the new building is reared. We build a temple in which to worship God. He is present with us in our hearts, and in the world, but has especially revealed himself in Jesus Christ, whose dearest title this temple bears, and in whose name we shall here meet to commune with the Father. We build it for many—for ourselves and for others. We are in a world of sorrow, here shall we find consolation; a world of trial, here shall they find strength.—Here shall the records of Jesus' life, death and resurrection be preserved, the truths of Jesus be proclaimed; and here may the spirit of Jesus touch many sinners' hearts and bring them to newness of life. We live in a world of wickedness, injustice and wrong are on every side. We build a temple wherein the worship of our common Father, and the preaching of Jesus Christ may give the love of justice. And here will we pray for the slave and the downtrodden; earnestly pray that liberty may be given to all men and the gospel be preached to all. We live in a world of wars and fighting and we build a temple wherein to gather followers of the Prince of Peace. This temple is built for God, for Christ, for man; long may it stand; but when at length these solid foundations tremble, and the lofty edifice falls, it may be pleasant to those who come after to find some memento of our times. We therefore enclose in this stone various written and printed documents of the day.

In the tin box enclosed in the stone were a Sermon by Drs. Channing, Dewey, Walker, Noyes, Lamson, Gannett, a Sermon on the Life and Character of Noah Worcester, the Apostle of Peace, also a Discourse on the Life and Character of Henry Ware, Jr., by Rev. Chandler Robbins.

A copy of the Christian Register, a copy of the Christian World, the Bible Christian, published at Montreal, Report of the Cambridge and Meadville Theological School, last Report of the Ministry at Large, last Report of the Sunday School Society, a copy of the Service Book of the Church, account of the History and Character of our Sunday Schools, by the Superintendent, Wm. R. Sumner, account of the Church, its formation, principles, &c. by Henry B. Rogers; a copy of the Sermon delivered at the Dedication of the Chapel, by the Pastor; a copy of the Order of Services at laying this corner stone.

Prayer was offered by Dr. Gannett; an original hymn sung; concluding prayer offered by Rev. Mr. Farley of Brooklyn, N. Y. and the congregation was dismissed by a benediction.

THE INSTALLATION OF THE REV. MOSES G. THOMAS,

As Pastor of the Broadway Unitarian Society, South Boston, took place on the afternoon of the 21st. inst. A large council was invited and many churches were represented. Moderator, Dr. Pierce; Scribe, Rev. F. D. Huntington.—Everything was done according to order. Dr. Putnam's church not being regularly represented, and its pastor having been requested to give the "Charge," on motion of Rev. Mr. Barrett it was *voted* that Dr. P. be requested to give the "Charge" by the Council. The arrangements of the other parts was also sanctioned.

The services were performed in the Lyceum Hall, a beautiful and commodious room, very well adapted for public worship. The hall was well filled with a large and attentive auditory.—Introductory Prayer and selections from the Scriptures, by Rev. R. C. Waterston. Sermon by Dr. Gannett from 1. Timothy i. 15. The subject of the discourse was,—the Gospel addressed to men as sinners. After saying that the Unitarian preachers may not have, to the extent demanded, based their efforts on the fact of human sinfulness, and given the reasons for this partial neglect—if such neglect there had been—the preacher proceeded to illustrate and enforce the position—that Unitarian views of Christianity are fully adequate to the wants of man as a sinner; and in this respect, superior to the views of the popular theology. They are powerful to reach the conscience and move the will. They make the sinner alone responsible. They represent to the penitent a merciful God. They offer forgiveness on condition of repentance, &c. The preacher spoke of Society as needing regeneration—not reorganization; pointed out the unchristian condition of Christendom; and on this statement based an appeal to all lovers of Christian truth and righteousness, to be in earnest, zealous and faithful. In closing, he dwelt on the truth "that they only could be effectual bearers of spiritual influence, who have themselves felt its power." Prayer of Installation, by Rev. J. F. Clarke. The charge was by Dr. Putnam. Dr. Putnam founded his authority to give the charge on that permissive clause, in the chapter on ordinations in the Cambridge Platform, which allows a church to invite the elder of a neighboring church to perform this service. He assumed no superiority; but every occasion to remind ourselves and others, to give and receive counsel in regard to our highest duties was to be allowed. He charged his brother to preserve a right spirit and a right relation to his work. Stand right in your own soul. Stand right towards Christ your *master*; for he is your master, if he is any thing. "For so *I am*," so he is. In sympathy, Christ is our brother; in purity, our example; in redeeming influence our Savior; in truth and duty, our *master*.

Submit to him, and to him only; for *one* is your master. Submit to him, not to church, or synod or the brethren even, above all do not submit to party. This is our chief danger; almost our only danger; of course you will not be a partizan voluntarily. Do not become one unconsciously. There are two evils of religious partizanship to be deplored. 1st. The unchristian state of mind between members of opposite sects. Half the history of the church is the history of the contests of party. 2d. The jars, unkindnesses, uneasinesses within a party. The clergy as a class—sad though it be to confess the truth, have been most responsible for party—the chief fomentors of party spirit in the church. If you have occasion to maintain your peculiar opinions, do so; you can do this without belonging to a party. So also you can oppose what you deem error, without belonging to a party. I charge you avoid party spirit, if you would not come to love party more than truth. The speaker then comprehended all else he desired to say under this general remark; keep yourself in a frame of mind suited to your duties and position; keep your mind lifted up to the level of Christian truth. Personal religon is as essential to your professional success, as to your soul's salvation. Have as little to do with controvery as you can; few can engage in it and keep themselves Christians. Engage not with too great interest in any worldly matters. See to it, that the world does not bring you down to its level. Commune with the best and truest minds, among the living and the dead. Hold much converse with the mind of Christ. Consecrate yourself to this people. Do your *best* things *here*.

The *Right Hand* would have been given by Rev. Mr. Lippitt of the Hawes' Church, South Boston: but owing to his indisposition, Rev. F. T. Gray welcomed Mr. Thomas to his resumption of the Pastoral office. Mr. G. alluded to the regret expressed by the society at Concord, N. H. (of which Mr. T. was formerly Pastor,) when he read the letter asking Mr. T's dismission, and also to the kind and grateful remembrance entertained by his own flock, in this city, for his brother's services, during Mr. G's. temporary absence at the west. Rev. Samuel Barrett addressed the people. He congratulated them on their prospects—commended them for their zeal—counselled them, as a duty and as their part of the sacred contract, this day formed, to attend regularly upon the services of the sanctuary—to hear for themselves, not for their neighbors—not to sleep or *appear* to sleep—not to let their eyes any more than their thoughts rove—not to find fault hastily—and to give their Pastor all sympathy and co-operation in all his duties. The Concluding Prayer, was by the Rev. N. Hall of Dorchester.

After the Installation, a bountiful collation was provided at Pike's Hall, which was attended by ladies and gentlemen of both the societies in South Boston and their invited guests. Brief addresses were made by Mr. Butters, giving an account of the origin and growth of the society, Dr. Pierce, Dr. Parkman, Mr. Fuller, Rev. E. T. Taylor and others. Dr. Pierce stated, that he had attended ninety-seven ordinations, when he was present at that of Rev. C. Robbins, which was the first where a man could not find intoxicating drink. Since then he had attended thirty-four ordinations, all of them like this without the presence of wine.

THE MIDDLESEX SUNDAY SCHOOL ASSOCIATION held its semi-annual meeting at Cambridge, Wednesday, May 13, Gen. Chandler of Lexington, presiding. The morning was spent in conference on the best means of teaching. After a collation prepared by the ladies of the First Parish, of which over 300 partook, a Sermon was preached by Rev. Mr. Hill of Waltham, from Isaiah 54, 13; "all thy children shall be taught of the Lord." He maintained that our children at home and in the school must be taught of God, and that *our* office was to point the child to nature and to Christ. Jesus came not so much to reveal as to confirm the truth, to lead us not to himself, nor to a God before unknown, but to lead us to the Father who formed the lily and the sparrow, the golden robin and the elm.

A discussion on the means of awakening interest in the teachers filled the time until four o'clock, when the Association adjourned and many of those present went to the Dudleian lecture.

The following passage is from an article in Jerrold's Magazine:—

CHRISTIANITY AND WAR. There's a good many pious lovers of gunpowder who, somehow or other, will insist upon turning up the regimental uniform with pages of the Bible and Testament. To make a man particularly the care of heaven, they think it only necessary to dress him in red clothes, put a feather in his cap, ball-cartridge in his cartouche-box, and a musket in his hand. And these folks—they've been doing it in the House of Commons only a week or two ago—always give the glory of slaughter to "His Arm that gives all battle!" And so according to these people, the army of martyrs should be an army with forty-two pounders and a rocket brigade. Their Christianity is Christianity humbly firing upon one knee. Their incense for the altar is not myrrh and frankincense, but charcoal and saltpetre.

CHRISTIAN REGISTER.

☞ *Is it worthy of more extended circulation? Shall an effort be made to effect it?*

The Proprietor of the Christian Register desires to awaken an interest among its friends, and the friends of liberal principles generally in the wider extension of the influence of the paper, by the enlargement of its circulation. The importance and power of the press, as a means of influencing and directing public sentiment, is generally admitted; and yet the highest estimate of its influence, it is believed, is short of the reality. In regard to religious influence and teaching, as well as political, the varying tastes of individuals require instruction in various forms. In our own denomination, how great that variety may wisely *be*,—and among the different forms of publication, *which* is adapted to impart most instruction and exert most influence with a population so widely varying as ours in the amount of their religious knowledge and cultivation,—these are questions worthy of careful thought. The value of didactic teaching in the form of well written tracts, is unquestionable, and our Unitarian Association have done a valuable service to the Christian community by the excellent publications which for many pears they have steadily and perseveringly sent forth.

In all efforts to influence the sentiments and characters of individuals by the press, there are three considerations that are vital, viz., *cheapness, frequency and steadiness of publication*, and *promptness of transmission*. If the A. U. A. could publish tracts that should be read with interest, four times as often as it now does, and four times as cheap, and send them to their destination with the promptness and certainty of mail conveyance, is it not manifest that they would accomplish four times as much by their publications as at present? This being admitted, how can we doubt for a moment, the great superiority of the newspaper, for the purposes named, over every other form of publication? The Religious Newspaper is itself a religious tract. We do not mean those papers which, though professedly religious, disgrace themselves and their conductors by catering for depraved appetites. We mean those conducted with a solemn consciousness of responsibility to Heaven for the character of their influence;—pure, serious, elevated and elevating in their tone. Such papers,—and all claiming to be considered religious ought to be such,—*are religious tracts*, in a popular, attractive and most available form. By their comparative cheapness, from the greater amount of matter they furnish,—their uniform frequency of publication, and certainty of prompt weekly transmission, they certainly possess advantages, and, rightly conducted, may exert an influence greatly superior to all other forms of publication.

In regard to the Christian Register, most of our readers know its history.* A considerable portion of our subscribers know from personal observation for a series of years the efforts the Proprietor has made, against many obstacles and discouragements from inadequate pecuniary means, as well as from apathy in the religious community, to furnish to the public a respectable, useful and acceptable religious paper. The progress has indeed been slow, yet we think it cannot be denied, that the volumes,—now covering nearly a quarter of a century—have been, for the most part adapted to the wants of their own times as they passed on. Enlarged at five different times it is now of twice its first size, and furnishes more than twice the amount of matter which it did at its commencement, without increase of price. In editorial ability, as well as in the style of publication, it will be admitted, we think, that its progress has been onward.

In regard to the present character and claims of the paper the proprietor has the satisfaction to believe, from the repeated voluntary testimony of competent judges in various parts of the country, that it is highly satisfactory to its supporters, and not only deserves extended patronage, but furnishes to the hands of all disposed to use it, an important and ready means of salutary influence on the public mind and morals.

With these impressions of the regard in which it is held, and of its capacity of greatly extended usefulness, by an increased circulation, the proprietor desires to urge anew and earnestly on the minds of his clerical friends and of the readers of the paper generally, and particularly of our active and earnestly religious young friends of both sexes, its claims on their kind consideration and efforts for its wider extension. We have spoken of the comparative value of Tracts and Newspapers. Let not the Tracts be undervalued. But if in addition to the monthly tracts, and in many families where they are not received, there could be introduced, in the form of a religious newspaper, three or four times the account of valuable religious reading, four times a month instead of once, would not the efforts it would cost be well repaid in the harvest of valuable religious knowledge and of moral progress and improvement which would be almost certain to follow? Is not the experiment worthy of being made in all our parishes? Can the active young members of our religious community, of either sex, do more in any possible manner to strengthen the hands and give animation and increased efficiency to the faithful labors of their pastors, than by co-operating with them in thus extending among their people the amount of valuable religious reading? We make this appeal to all our subscribers, for the purpose of preparing them to listen to our respectful request to circulate among their friends the subscription papers which may be forwarded to them in this or some early future number of the Register.

PROPRIETOR OF THE CHRISTIAN REGISTER.

* Younger readers, and recent subscribers are referred, on this point, to an editorial article in the Register of March 28th.

DR. DEWEY. At a meeting of the Church of the Messiah, N. Y., last Sunday, it was voted unanimously to invite Dr. Dewey to preach three consecutive months in the winter season; and to settle a minister who should have the whole charge of the parish. This step was taken in accordance with Dr. D's. request.

☞ TEMPERANCE!—SUNDAY EVENING, 31st inst. By invitation of the Massachusetts Temperance Society, A. Huntington, Esq. of Salem, (Council for this State on the License Law Question at Washington) will lecture at the Tremont Temple, at 7½ o'clock, on the Duties and Responsibilities of the Venders and Consumers of Intoxicating Liquor.

JOHN C. WARREN,
Pres. of Mass. Temp. Soc'y.
WALTER CHANNING, Sec'y. my30

☞ NOTICE. The Middlesex North Association will hold their next meeting at Rev Mr Babbidges, in Pepperell, on Wednesday, the 10th of June next, at 10 o'clock, A. M. JOS. C. SMITH Scribe.

MARRIAGES

In this city, on Thursday evening, at the New North Church, by Rev Mr Smith, Mr John G. Hall to Miss Sarah Cushing.

26th inst, by Rev Wales Lewis of South Weymouth, Mr Rufus A. Lewis of Taunton, to Miss Miriam E. Rich of this city.

In South Abington, by Rev Mr Thomas, Horatio Williams, Esq. to Tiss Lucy Dyer, both of Abington.

In Northboro', 18th inst, by Rev Mr Allen, Mr John A. Lane to Miss Ellen F. G. Howe.

DEATHS.

In Quincy, Mrs Sarah Wentworth Morton, relict of the late Hon. Perez Morton, 86.

In Northboro', 25th inst, Mrs Caroline Munroe, 47.

In Leominster, 21st inst, of paralysis, Mrs Lucy, widow of the late Abel Carter, 64.

REMOVAL. CALEB HARTSHORN, Agent for Cassius M. Clay's paper, 'The TRUE AMERICAN,' has removed his Office from No 39 Washington street, to the Bookstore of Mr B. H. Greene, No 124 Washington street.

Attention is requested to the advertisement of this paper on our last page. 1w* my30

WANTED. Several copies of Nos 5, 9, and 17 of the Christian Register of the current volume, are wanted to complete files. Those subscribers who can conveniently part with these Nos. will much oblige the publisher by sending them to the address of the 'Christian Register,' by mail. my30

MORGHEN'S ENGRAVINGS. A few choice Engravings, by Raphael Morghen, purchased in Florence.

For sale by JAMES MUNROE & CO., 134 Washington, opposite School st. my30

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WARE'S HINTS, 25 CENTS. The balance of the edition of "Hints on Extemporaneous Preaching, third edition, in one vol 18mo, boards, will be sold for 25 cents each, by JAMES MUNROE &

POETRY.

[For the Register.]

SCRIPTURAL SONNET.—No. 2.

MOSES.

'Twas while the bush was burning Moses saw
The Present God! and heard His voice, I AM!
The God of Jacob and of Abraham
Spake in the wild to him who gave the Law;
Quick as he heard he hid his face in awe!
Around him flared the red light on the rocks,
And downward shone upon his sleeping flocks.
He who from Pharaoh hasted to withdraw,
Leaving his palaces and piles of art
Lit with aye-burning lamps, false idols' seat;
Thought not, when in the wilderness he fed
His father's flocks, the great I AM to meet;
From human homes and man's known ways apart,
Where burned the bush on Horeb's rocky head!

J. V.

[For the Register.]

MR. EDITOR:—The following poetical effusion I have transcribed from a small volume, filled with articles of a similar kind, entitled "Fables of Flora," by Miss S. C. Edgarton, the well known Editress of the "Rose of Sharon." I thought it too good to remain shut up there, where but few persons would probably ever have the pleasure of reading it, and judged it worthy of being transplanted to the columns of the Register. C. F.

THE GRAPE VINE.

A vine, enriched with purple fruit,
Hung brightly o'er a crimson tree;
Near by a sparkling streamlet ran,
And 'neath it sat a wasted man,
With forehead resting on his knee.
He wore a thin and tattered garb,
And o'er his eye a sorrow brooded
He looked like one, who hated men,
For something he himself had been,—
A wretch by appetite deluded.
Roused by the stirring of the vine,
Through which the fragrant breezes stole,
He lifted up his haggard eyes
And thus, with intermingled sighs,
Poured forth the anguish of his soul.
"Thou tree of evil, cursed vine!
How gaily up the lofty tree
Thou climbest, with that poison blood,
Pervading every leaf and bud,
Which early made a wretch of me.
O, but for thee I might have stood
Among the noblest of my race
And strong in my own virtue then,
I would have braved the scorn of men,
And met the lordliest face to face.
Now, like a living curse, I walk
The earth, that shrinks beneath my tread;
And she, who long hath loved me best,
Who bears my children on her breast,
Roams through the streets, and begs for bread."
The Vine with conscious truth replied,
"O, erring man! hast thou to learn,
That every tree, and flower and vine,
Perverted from its true design,
Will work thee ruin in its turn?
Thy spirit, like the fruit I bear,
Has elements of healthful life,
That, by some passion-heat fermented,
Are changed to deadly fires, and vented
In malice, envyings and strife.
God made us good; but with a seed
Of woe within, that foolish man,
Intent on knowing what is hid,
Though God in every law forbid,
Will sow, and reap from, if he can.
So hast thou sown, and so must reap;
But curse not me; for even now,
To cool the malison on thy tongue,
My luscious fruit is freely hung
In shadows o'er thy fevered brow."

MISCELLANEOUS.

RELIGIOUS MEDITATIONS ON LIFE, DEATH AND ETERNITY.

Our earthly life gives promise of what it does not accomplish. It promises immortality, yet it is mortal; it contains life in death and eternity in time; and it attracts us by beginnings which faith alone brings to an end. I mean when we take into account the power, with which our souls are gifted as Christians, the very consciousness of these fills us with a certainty that they must last beyond this life; that is, in the case of good and holy men, whose present state, I say, is to them who know them well, an earnest of immortality. The greatness of their gifts, contrasted with their scanty time for exercising them, forces the mind forward to the thought of another life, and certainly implied in this life, provided there be a righteous Governor of the world, who does not make man for nought.

This is the thought which will come upon us, not always, but under circumstances. And many perhaps of those who at first hearing may think they never felt it, may recognise what I mean, while I describe it.

I mean, when one sees some excellent person, whose graces we know, whose kindliness, affectionateness, tenderness, and generosity,—when we see him dying, (let him have lived ever so long; I am not supposing a premature death; let him live out his days,) the thought is forced upon us with a sort of surprise: "Surely, he is not to die yet; he has not had an opportunity of exercising duly those excellent gifts with which God has endowed him." Let him have lived seventy or eighty years, yet it seems as if he had done nothing at all and his life were scarcely begun. He has lived all his days perhaps in a private sphere; he has been engaged on a number of petty matters which died with the day, and yielded no apparent fruit. He has had just enough of trial under various circumstances, to evidence, but not adequately to employ, what was in him. He has, we perhaps perceive, a noble benevolence of mind, a warmth of heart, and a beneficent temper, which, had it the means, would scatter blessings on every side; yet he has never been rich,—he dies poor. We have been accustomed to say to ourselves, "What would such a one be were he wealthy," not as fancying he ever *will* have riches, but from feeling how he would become them; yet when he actually does die as he lived, without them, we feel somehow, disappointed,—there has been a failure,—his mind, we think, has never reached its scope,—he has had a treasure within him which has never been used. His days have been but few and evil, and have become old out of season, compared with his capabilities; and we are driven from a sense of them, to look on to a future state as a time when they will be brought out and come into effect. I am not attempting by such reflections to prove that there is a future state; let us take that for granted. I mean, over and above our positive belief in this great truth, we are actually driven to a belief, we attain a sort of sensible conviction of that life to come, a certainty striking home to our hearts and piercing them, by this imperfection in what is present. The very greatness of our powers makes this life look pitiful; the very pitifulness of this life forces on our thoughts to another; and the prospect of another gives a dignity and value to this life which promises it; and thus this life is at once great and little, and we rightly contemn it while we exalt its importance.

And, if this life is short, even when longest, from the great disproportion between it and the powers of regenerate man, still more is this the case, of course, where it is short, and death comes prematurely. Men there are, who in a single moment of their lives, have shown a superhuman fleight and majesty of mind which it would take ages for them to employ on its proper objects, and, as it were, to exhaust; and who, by such passing flashes, like rays of the sun, and the darting of lightning, give token of their immortality, give token to us that they are but Angels in disguise, the elect of God sealed for eternal life, and destined to judge the world and to reign with Christ for ever. Yet they are suddenly taken away, and we have hardly recognized them when we lose them. Can we believe that they are not removed for higher things elsewhere? This is sometimes said with reference to our intellectual powers; but it is still more true of our moral nature. There is something in moral truth and goodness, in faith, in firmness, in heavenly-mindedness, in meekness, in courage, in loving-kindness, to which this world's circumstances are quite unequal, for which the longest life is insufficient, which makes the highest opportunities of this world disappointing, which must burst the prison of this world to have its appropriate range. So that when a good man dies, one is led to say, "He has not half showed himself, he has had nothing to exercise him; his days are gone like a shadow, and he is withered like grass."

I say the word "disappointing" is the only word to express our feelings on the death of God's saints. Unless our faith be very active so as to pierce beyond the grave, and realize the future, we feel depressed at what seems like a failure of great things. And from this very feeling surely, by a sort of contradiction, we may fairly take hope; for if this life be so disappointing, so unfinished, surely it is not the whole. This feeling of disappointment will often come upon us in an especial way, on happening to hear of or to witness the death-beds of holy men. The hour of death seems be a season, of which, in the hands of Providence, much might be *made*, if I may use the term; much might be done for the glory of God, the good of man, and the manifestation of the person dying. And beforehand friends will perhaps look forward, and expect that great things are then to take place, which they shall never forget. Yet, "how dieth the wise man! as the fool." Such is the preacher's experience, and our own bears witness to it.—King Josiah the zealous servant of the Living God, died the death of wicked Ahab, the worshiper of Baal. True Christians die as other men.—One dies by a sudden accident, another in battle, another without friends to see how he dies, a fourth is insensible or not himself. Thus the opportunity seems thrown away, and we are forcibly reminded that "the manifestations of the sons of God" is hereafter; that "the earnest expectation of the creature" is but waiting for it; that this life is unequal to the burden of so great an office as the due exhibition of those secret ones who shall one day "shine forth as the sun in the kingdom of their Father."

But further, (if it be allowable to speculate,) one can conceive even the same kind of feeling, and a most transporting one, to come over the soul of the faithful Christian, when just separated from the body and conscious that his trial is once for all over. Though his life has been a long and painful discipline, yet when it is over, we may suppose him to feel at the moment the same sort of surprise at its being ended, as generally follows any exertion in this life, when the object is gained and the anticipation over. When we have wound up our minds for any point of time, any great event, an interview with strangers, or the sight of some wonder, or the occasion of some unusual trial, when it comes, and is gone, we have a strange reverse of feeling from our changed circumstances. Such, but without any mixture of pain, without any lassitude, dulness, or disappointment, may be the happy contemplation of the disembodied spirit; as if it said to itself, "So all is now over; this is what I have so long waited for; for which I have nerved myself; against which I have prepared, fasted, prayed, and wrought righteousness. Death is come and gone,—it is over. Ah! is it possible! What an easy trial, what a cheap price for eternal glory! A few sharp sicknesses, or some acute pain awhile, or some few and evil years, or some struggles of mind, dreary desolateness for a season, fightings and fears, afflicting bereavements, or the scorn and ill-usage of the world,—How contemptible a thing is human life,—contemptible in itself, yet in its effects invaluable! for it has been to me like a small seed of easy purchase, germinating and ripening into bliss everlasting."

Such being the unprofitableness of this life, viewed in itself, it is plain how we should regard it while we go through it. We should remember that it is scarcely more than an accident of our being,—that it is no part of ourselves, who are immortal, that we are immortal spirits, independent of time and space, and that this life is but a sort of outward stage, on which we act for a time, and which is only sufficient and only intended to answer the purpose of trying whether we will serve God or no. We should consider ourselves to be in this world in no fuller sense than players in any game are in the game; and life to be a sort of dream, as detached and as different from our real internal existence, as a dream differs from waking; a serious dream, indeed, as affording a means of judging us, yet in itself a kind of shadow, without substance, a scene set before us, in which we seem to be, and in which it is our duty to act just as if all we saw had a truth and reality, because all that meets us influences us and our destiny. The regenerate soul is taken into communion with Saints and Angels, and its "life is hid with Christ in God;" it has a place in God's court, and is not of this world,—looking into this world as a spectator might look at some show or pageant, except when called from time to time to take a part.—And while it obeys the instinct of the senses, it does so for God's sake, and it submits itself to things of time so far as to be perfected by them, that when the veil is withdrawn and it sees itself to be, where it ever has been, in God's kingdom, it may be found worthy to enjoy it. It is this view of life, which removes from us all surprise and disappointment that it is so incomplete: as well might we expect any chance event which happens in the course of it to be complete, any casual conversation with a stranger, or the toil or amusement of an hour.

Let us then thus account of our present state; it is precious as revealing to us, amid shadows and figures, the existence and attributes of Almighty God and His elect people: it is precious, because it enables us to hold intercourse with immortal souls who are on their trial, as we are. It is momentous, as being the scene and means of our trial; but beyond this it has no claims upon us. "Vanity of vanities, saith the Preacher, all is vanity." We may be poor or rich, young or old, honored or slighted, and it ought to affect us no more, neither to elate us nor depress us, than if we were actors in a play, who know that the characters they represent are not their own, and that though they may appear to be superior one to another, to be kings or to be peasants, they are in reality on a level. The one desire which should move us should be, first of all, that of seeing him face to face, who is now hid from us; and next, of enjoying eternal and direct communion, in and through Him, with our friends around us, who at present we know only through the medium of sense, by precarious and partial channels, which give us little insight into their hearts.

These are suitable feelings towards this attractive but deceitful world. What have we to do with its gifts and honors, who have been already baptized into the world to come, and are no longer citizens of this? Why should we be anxious for a long life, or wealth, or credit, or comfort, who know that the next world will be every thing which our hearts can wish, and that not in appearance only, but truly and everlastingly! Why should we rest in this world, when it is the token and promise of another? Why should we be content with its surface, instead of appropriating what is stored beneath it? To those who live by faith, every thing they see speaks of that future world; the very glories of nature, the sun, moon, and stars, and the richness and the beauty of the earth are as types and figures witnessing and teaching the invisible things of God. All that we see is destined one day to burst forth into a heavenly bloom, and to be transfigured into immortal glory. Heaven at present is out of sight, but in due time, as snow melts and discovers what it lay upon, so will this visible creation fade away before those greater splendors which are behind it, and on which at present it depends. In that day shadows will retire, and the substance show itself. The sun will grow pale and be lost in the sky, but it will be before the radiance of Him whom it does but image, the Sun of Righteousness, with healing on His wings, who will come forth in visible form, as a bridegroom out of his chamber, as His perishable type decays. The stars which surround it will be replaced by Saints and Angels circling His throne. Above and below, the clouds of the air, the trees of the field, the waters of the great deep will be found impregnated with the forms of everlasting spirits, the servants of God which do His pleasure. And our own mortal bodies will then be found in like manner to contain within them an inner man, which at present exists but in germ; and which will then receive its due proportions, as the soul's harmonious organ, instead of that gross mass of flesh and blood which sight and touch are sensible of. For this glorious manifestation the whole creation is at present in travail, earnestly desiring that it may be accomplished in its season.

[Newman.

"I have something more to ask you," said a young eagle to a learned melancholy owl.—"Men say there is a bird, by name Merops, who, when he rises in the air, flies with his tail upwards, and his head towards the ground. Is that true?"

"Certainly not," said the owl; "it is only a foolish tradition of man; he is himself a Merops, for he would fly to heaven without for a moment losing sight of the earth." [Lessing.

If thou bearest thy cross willingly, it will soon bear thee, and lead thee beyond the reach of suffering, where "God shall take away all sorrow from the heart." But if thou bearest it with reluctance, it will be a burthen to thee inexpressibly painful, which thou must still feel; and by very impatient effort to throw it from thee, thou wilt only render thyself less and less able to sustain its weight, till at length it crush thee.

[Imitation of Christ.

The most efficacious manner in which we can act usefully in the immense circle of the world, and for the good of humanity, is to fill our place in the circumscribed circle of domestic virtues, ... to form around us an atmosphere of love and benevolence. We must do the good that lies within our power. It afterwards belongs to Providence and not us, to make that good contribute to the general utility. [Bishop Jebb.

A real philanthropy cannot come from a delicate nervous system alone; of that relief of human wretchedness which is only the narrow result of a sensitive organization, no mention is made in the spiritual world. The angels love best that holy zeal which will not rest while any son of eternity, any human being is left by society bleeding at the way side, but which devotes itself to the binding up of all wounds and to giving to all men those blessings and joys which God has appointed for all. [Harbinger.

FOR CHILDREN.

A DIFFERENCE IN YOUTHFUL TRAINING.

The following conversation which took place not a great while ago, may be thought worthy of insertion, as showing the effect of different kinds of training.

"My father tells me," said a little urchin, smartly, to one who was endeavoring to settle a childish dispute, peacably, "that if a boy strikes me, I must step up and show him that I have as much spirit as he has."

"Ah! and how my dear!" asked the friend.

"Why, he says I must turn my back on no boy, till I have given him as much as he gave me," said the little champion.

"Does this agree with what the Bible teaches?" asked their friend to half a dozen youthful listeners.

"No," said one who had been differently taught, "Jesus bade us resist not evil; and when the soldiers struck him, he answered not a word."

"Did he make no return for their indignities!"

"He said, Father, forgive them." [N. E. Puritan.

THE BREAKFAST.

"Is this all we are going to have for breakfast!" said James, as he seated himself at the table.

"Yes," said his mother, "the bread and butter are fresh, and the potatoes are baked very nicely: they would be a great luxury to many poor children this cold morning."

James said nothing more, but began to eat very slowly and rather sullenly. He knew that he must eat what was set before him, or go without food till dinner.

"Mrs. Green," said the colored woman, as she entered the room, "Mrs. Johnson's two little girls are in the kitchen; they are almost frozen, and are very hungry, they haven't had any thing to eat since yesterday. Can they have some of the cold meat that was left yesterday?"

"Poor things!" said Mrs. Green, "I will come out and see them. James you may come with me, and see if they will eat what you are so strongly inclined to refuse."

James hung down his head, and followed his mother into the kitchen.

Mrs. Green gave the little girls some bread and butter, and some baked potatoes, which they eat with a voracity which showed they told the truth, when they said they were very hungry.—"Oh how nice," said the youngest a little girl six years of age, "how I do wish mother was here."

Mrs. Green gave them a supply of things suitable for their widowed mother in her needy circumstances, and they left the house very happy.

As Mrs. Green returned to the breakfast room James put his arms round his mother's neck, and bursting into tears, said, "Mother, I will never complain again." J. L. A.

[N. Y. Recorder.

THE SHELLS.

A father returned from the sea-coast to his own home, and brought with him, for his son, some beautiful shells, which he had picked up on the shore. The delight of the boy was great. He took them, and sorted them, and counted them over. He called all his playfellows, to show them his treasure; and they could talk of nothing but of the beautiful shells. He daily found in them new beauties, and gave each of them a name. But, in a few months, the boy's father said to himself, "I will now give him a still higher pleasure; I will take him to the coast of the sea itself. There he will see thousands more of beautiful shells, and may choose for himself." When they came to the beach, the boy was amazed at the multitude of shells that lay round, and he went to and fro, and picked them up. But one seemed still more beautiful than another, and he kept always changing those he had gathered for fresh shells. In this manner he went about changing, vexed, and out of humor with himself. At length tired of stooping, and comparing, and selecting, he threw away all he had picked up, and returning home weary of shells, he gave away all those which before had afforded him so much pleasure.

Then his father was sorry, and said, "I have acted unwisely; the boy was happy in his small pleasure, and I have robbed him of his simplicity, and both of us of a gratification." [Krummacher.

DOMESTICS. Children should be required to treat domestics with propriety. Those on whom the comforts of a family depend, are entitled to kindness and sympathy.

COL. HOLMES.

It was princely to see the old man working about among his men. He had a small grey eye—all sense and honesty—and looking as if he could n't bear any thing ungenerous or small. And that was his nature. His leading trait of character was a great generosity. And there never was his equal, to my knowledge, among the poor people. I never saw any thing equal to the way he would help the poor. "Give him good measure, David," the old man would say to a queer sort of man that always lived with him, and who used to say the Colonel lived with *him*—"give him good measure—do'nt streak it—he's come a good ways, and there's enough of it." He always had plenty of Corn, the scarcest years. The Earth, as if aware of his great nature, never put him off with a stingy harvest. He never, those years, would sell a kernel of Corn to any body that could bring the money for it. He said "there was the Poor round, that couldn't pay, that must be seen to." And to them he turned out the yellow Corn, and the Hay. With his barns full, in the scarcest seasons, he never would sell a lock of Hay to any body but the Poor—and to them always at the prices of times of plenty, and to "pay in work when they could." He used to take their little, old due bills for it, payable "in help," and never call on them—though they generally remembered to turn out and help him when it come Hay time.—But numbers of the old due-bills were found among the old man's *few* papers, after his death, writ in his own plain, honest hand—not after any business form—and always spelt so as to be understood, and many of them yellow with age. He was n't what you call a tender-hearted man, that he was so considerate of the Poor. It was generosity and sheer greatness. He felt it beneath a man "that any body should suffer when there was enough"—and he knew "they had n't calculation enough many of them to bring the year about, especially the cold seasons," and he said "they must be seen to." And he did see to them, the glorious old man. It was n't for the name of it—for he did n't seem to know any thing about the *name* of doing things. And it was n't for salvation—"giving to the Poor," because it was "lending to the Lord." He was n't a religious man—that is, never made a profession. Religious people about him did n't like it that he did n't, though their chief uneasiness was that he always did so well that it made them appear to disadvantage. He always was right in all he did and said. I do n't believe he said or did a single wrong thing, or a thing that was out of the way, or that was unhandsome, all the time he lived in Campton. All that time, for fifty years, no man ever said a *loud* word against him. And it grew to a proverb, that a man's "word was as good as Colonel Holmes's."

I should love to tell you friend Tribune, how it looked where he lived. His good old house—I forget whether it was ever painted—set up on a rising ground just in South of a beech-wood, at the head of a long meadow, the clear little Beebe's River running through it, and the great wide pastures on the hills that bordered it. It is all in plain sight from here, and within thirty miles. The hills covered with cattle and long-tailed colts. But the dear old man is dead, and the people never were sorrier for any thing that took place in that region. [N. Y. Tribune.

ADVANCE OF TEMPERANCE. A blacksmith once complained to his iron merchant, that such was the scarcity of money, that he could not pay his rent. The merchant asked him how much rum he used in his family in the course of the day. Upon his answering the question, the merchant made a calculation, and showed him that his rum amounted to more in a year than his house rent. The calculation so astonished the mechanic, that he signed the pledge, and determined to buy and drink no spirits of any kind. The next year he paid his rent and bought a suit of clothes, out of the savings of his temperance. He persisted in it through life, and the consequence was, competence and respectability.

OBITUARIES.

For the Register.

DR. JOHN WILLIAMS.

Dr. John Williams died May 7th, at Walpole, N. H. aged 96 years 10 months. He was for many years a beloved and respected citizen of Cambridge he was a rare instance of a green old age. His faculties were remarkably clear and vigorous. Even at the great age of almost 98, he preserved an elastic step, and the suavity of the old school. He never withdrew his interest from the concerns of life. As a citizen and a Christian he was ever ready to perform his duty.

In him, Christianity was united to a genial and happy temperament. He wore the ornament of a meek and quiet spirit. For more than seventy five years has been a member of Christ's Church. Long before the majority of those who read his death were born, his sacrifice of prayer and praise rose from a domestic altar, sanctified by sincere affections and devout hopes. May we, if we are not permited so long a life, be fortified by the same religious faith. Many mourn his loss. Yet they see through the vision of faith, that which earth has lost, is gain in Heaven. M. W. W.

For the Register.

CHARLES SHAW.

Died at sea, Feb. 20th, Charles Shaw aged 18, on his passage from the coast of Africa to Rio Janerio, son of Rev. Linius H. Shaw of Sudbury, Mass.

Young Shaw possessed many excellent traits of character. He had from a child up, ever been obedient to his parents commands. He was the oldest of a promising family of children in whom he took great interest. Though young, he showed that energy and decision of character that promised eminence in his chosen occupation. He had marked out for himself that course, which would have made him an ornamental, as well as a useful member of society. But those hopes which were opening so full and fair to rejoice the hearts of his parents, are disappointed. The billows of the ocean wave over the place where his remains sleep. Though his parents are made to mourn, they mourn not as those who have no hope, for they remember the words of him who said, "I am the resurrection and the life;" "though he were dead, yet shall he live." The grave must yield its victory and the sea give up its dead. May the God of all grace who calleth us unto his eternal glory by Christ Jesus, comfort the hearts that have thus been made sorrowful by the death of a beloved son. W.

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